

Biographies of



GLORIOUS JAINACHARYAS



Poojya Acharyashree
Kamal-sooreeshwarjee
Maharaj



Poojya Acharyashree
Labdhi-sooreeshwarjee
Maharaj



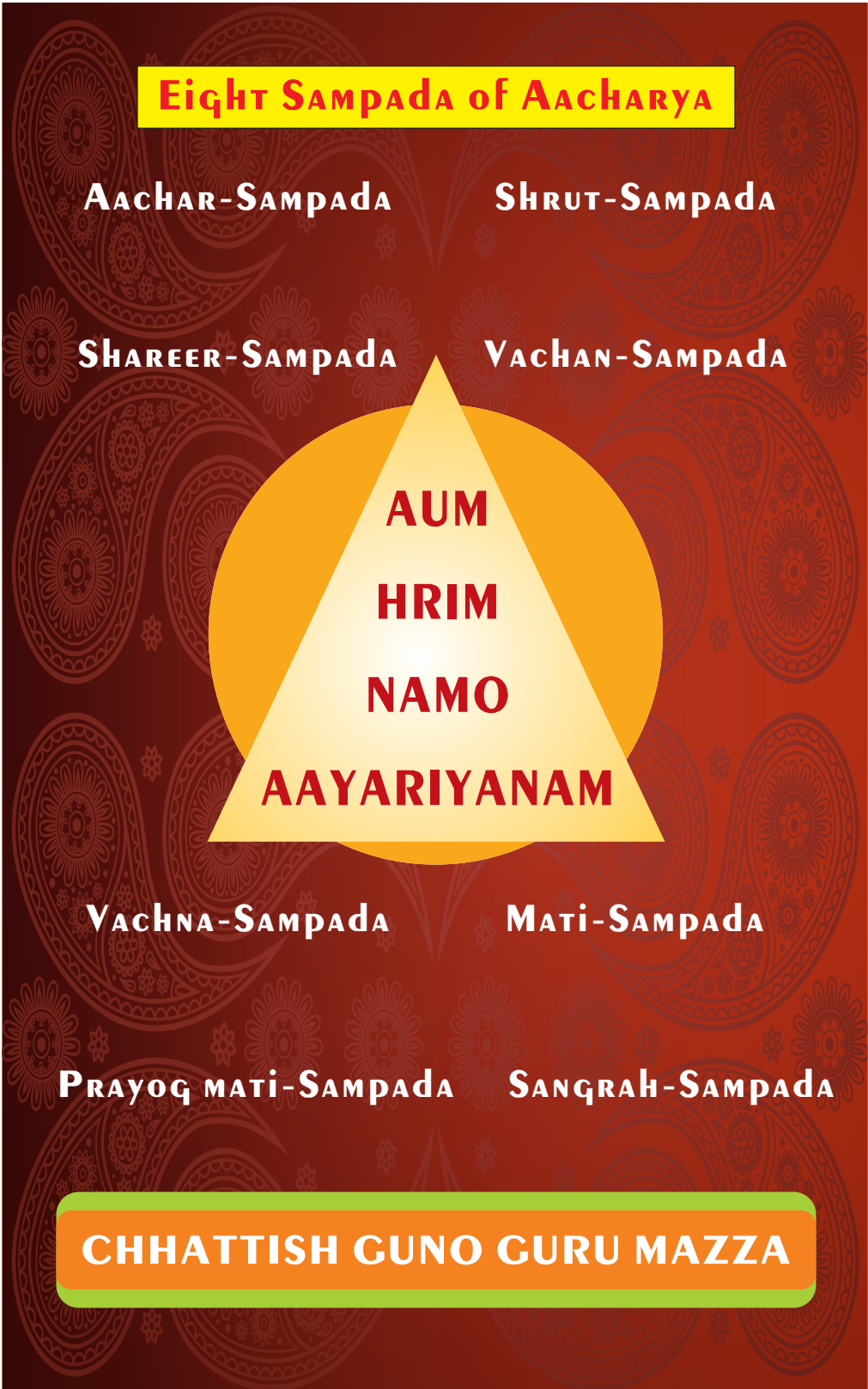
Poojya Acharyashree
Vijayanand-sooreeshwarjee
Maharaj



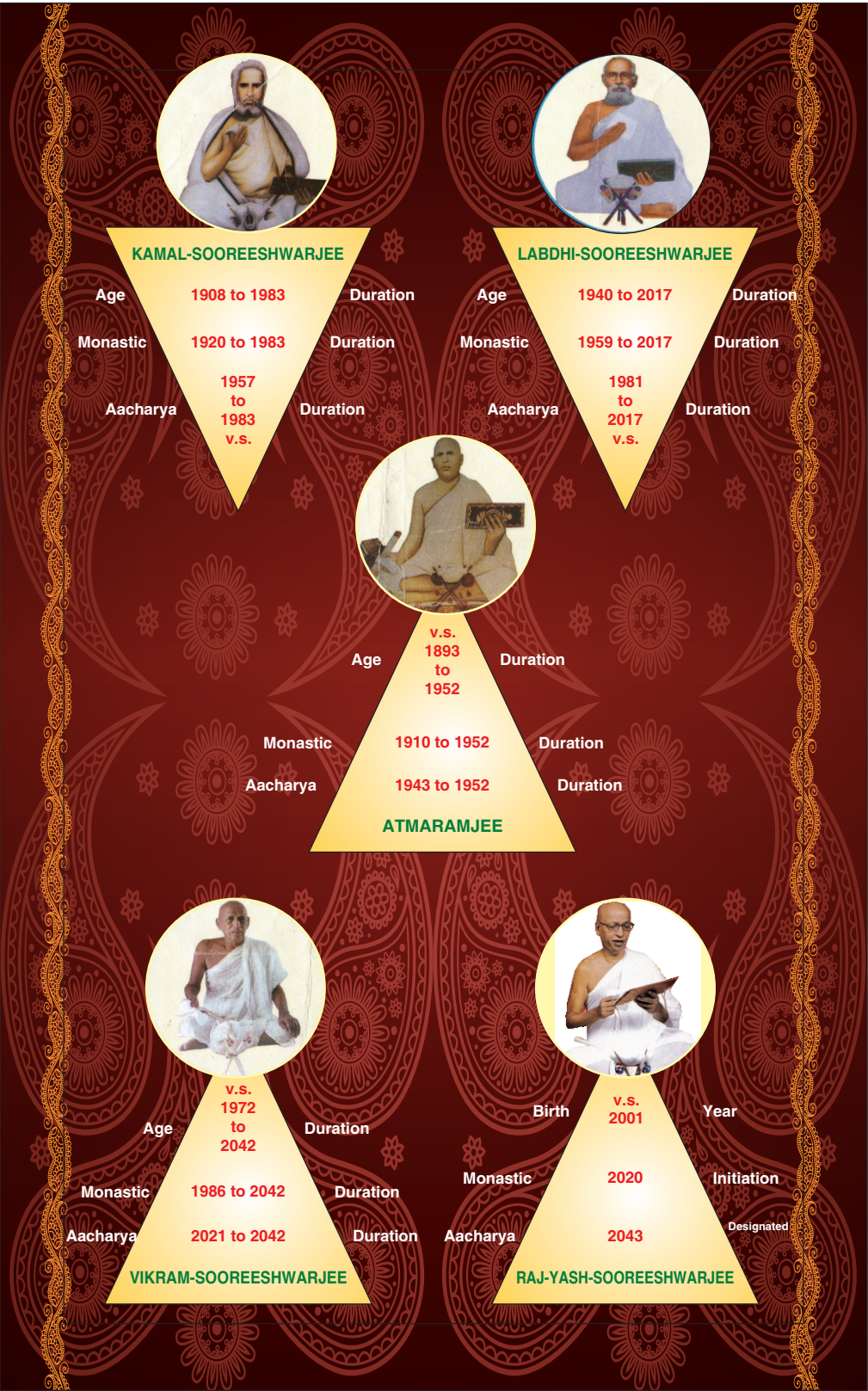
Poojya Acharyashree
Vikram-sooreeshwarjee
Maharaj



Poojya Acharyashree
Raj-Yash-sooreeshwarjee
Maharaj



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BIOGRAPHIES OF
5
GLORIOUS
JAINACHARYAS

(NOT FOR SALE)

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: **Revered Sarvashree** :

VIJAYANAND-SOOREESHWARJEE (ATMARAMJEE) M.S.
KAMAL-SOOREESHWARJEE M.S.
LABDHI-SOOREESHWARJEE M.S.
VIKRAM-SOOREESHWARJEE M.S.
RAJ-YASH-SOOREESHWARJEE M.S.

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PUBLISHER'S NOTE

The publishers have pleasure in publication of Biographies of 5 Glorious Jainacharyas Revered Vijayanand-sooreeshwarjee (Atmaramjee) M.S., Kamal-sooreeshwarjee M.S., Labdhi-sooreeshwarjee M.S., Vikram-sooreeshwarjee M.S. and Raj-yash-sooreeshwarjee M.S.

The publication is a source of inspiration to readers through various instances / incidents worth followed. Therefore this center is grateful to (1) Shree Vishrut-yash-vijayjee M.S. for authoring the book and (2) Dr. M. M. Beganiji, Mumbai who has been generous enough to spare time for foreword to this book.

It is also noteworthy that inspite of his continuous 18th Varshi/Tap (alternate day fast continuously for 13 months) Shree Hasmukhbhai Shantilal Shah, Maninagar, Ahmedabad has given his full concentration and contribution for this book. Bhagirathbhai D. Sheth, Chennai and Satish Prakashji Mardia, Chennai-Ahmedabad, have also contributed services for compilation of the book. We appreciate the sponsorship offered by Late Rasiklal Manilal Shah family through Shree Vinodbhai R. Shah & Shree Laxmichandji Panachandji Shah family.

Before concluding the note we express our gratitude to the authors, sponsors, publishers etc. whose books enlisted in Annexure 9 could be referred and used for this book.

Lastly, the publishers request co-operation from the above-mentioned dignitaries in future also. Readers are requested to offer suggestions and to point out any errors, if found, so that rectification can be done in future editions.

Dt. 17/1/20

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FOREWORD

A philosopher said that one who does not appreciate good work, stops thousands of new good works and is responsible for that.

"5 glorious Acharyas have existed in the 19th, 20th and 21st Centuries. They deserve appreciation for various different activities for spiritual upliftment and easy maintenance of life.

His Holiness Acharya Shree Atmaramjee M.S. came in monastic order when Jain monks were very less. He created a new era of monkhood and spread the name and fame of Jainism from East to West. His Holiness Acharya Shree Kamal-sooreeshwarjee was a live example of aloofness and staunch monkhood. His Holiness Acharya Labdhi-sooreeshwarjee M.S. was a good example of leadership having brilliant oratory with logical debates. His Holiness Shree Vikram-sooreeshwarjee M.S. was a great logician and also the group leader of 2 big Chhari-palak sangh-yatras (Foot-pilgrimage by observing six-vows).

His Holiness Shree Raj-yash-sooreeshwarjee M.S. is famous for (1) renovation of very old temples at Bharuch, Uvasaggaharam, Kulpakjee, Benaras and (2) new pilgrimage-places with Jain Temples & installation of idols & foot-steps of his elder Gurus at places like Jainam Jayati Shasanam near Nadiad in Gujarat, Prerna Teerth at Ahmedabad etc., enlisted at the end of the book in Annexure No. 6, 7 & 8.

Mumbai
Dt. 17/1/20

- Dr. M.M. Begani
Bombay Hospital, Mumbai.

DEDICATED TO ESTEEMED READERS DESIROUS OF UPLIFTMENT THROUGH SPIRITUAL & DIVINE LIFE !

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VISHRUT-YASH-VIJAY-GANI
(PROF. Maharaj)

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PREFACE

This book titled "Biographies of Five Glorious Jainacharyas" inspires readers to make efforts to achieve salvation by understanding & adopting Jain principles highlighted by Jainacharyas.

Jain is one who follows Jin*. Their staunch followers, Jainacharyas, explain principles and easy ways to practice Jainism in a lucid manner.

For adoption of Jainism, they preach two-tiered systems:-

(1) Life-styles of staunch endurers, i.e. monks, in which every Jain monk has to accept five vows viz. : (i) Not to hurt or harm any living being (even a tiny insect) by thought, word or deed (ii) Not to tell a lie (iii) Not to steal (iv) To practice celibacy (v) To be non-attached.

(2) House-holders to accept 12 Liberal vows of 3 types viz.

(i) 5 Anuvrat (i.e. liberal-vows) (a) Practise of not to kill or torture any life unnecessarily. (b) Not to take any body's property without his consent. (c) Not to speak lie affecting anybody seriously. (d) To be satisfied with own spouse (e) Not to hoard / collect any commodity more than requirement.

(ii) 3 Gunvrat - Vows for easy adaption of Anuvrat

(iii) 4 Shikshavrat - Vows for practicing Anuvrat

Science has reached its epitome by a masterly control over nature. But strange are its diabolical inventions which have put the world in a critical position. Efforts for permanent peace among the nations are unsuccessful.

Sages know the solutions to these problems. They guide the correct path by putting forth virtues of truth, love/friendship, non-violence etc. which help maintain peace and also lead to salvation. Common people look up to them for guidance even in these modern times.

Jainism has given the highest respect to the ascetic order of monks and nuns. They spend their life for the elevation of soul and welfare of the world. This has been happening from pre-Mahaveer days to the present.

While appreciating, it is essential to have a look into the fundamentals of Jainism, purported to be the most ethical, logical

and scientific religion. It reigns supreme peace and happiness for all nations and living-beings. Its principles of truth, non-violence, magnanimity stand for bit difficult, but not impossible, worthy and happy way of life.

The principles involve the upliftment of the downtrodden, practice of austerity, simple pure living, charity, tolerance development of equanimity, meditation and regular penance. Further it preaches to hate the sin and not the sinner, to avoid anger, pride, greed, jealousy, desire and to abstain from causing injury, uttering, falsehood, larceny (theft of personal property), forbidden-intercourse and to limit possessions. All these count enough for an excellent ethical and religious system.

"No other religion has emphasized the importance of non-violence and non-hatred, the doctrine that Jainism has done." - said Dr. Rajendraprasad, the first President of independent India.

Sardar Vallabhbhai Patel, the Iron Man of India, expressed that it is a religion of self-control, non-violence and non-hatred. The doctrine of Ahimsa should be propagated throughout the world.

L.D. Tessitori of Italy defines it as a religion of a very high order. Its important teachings are based upon science. Further the scientific knowledge advances, more will the Jain-teachings be justified.

Jainism is beginning-less. Long before other religions, Jainism prevailed in this country. Before 24th Teerthankar Lord Mahaveer, the earlier 23 Teerthankars brought the fundamental principles into light, preached and propagated them.

The central principal of Jain philosophy is Anekantvad (perception from endless angles/view points). Everything in this world consists of endless points of view. So to comprehend its real nature one must pay due regards to all points of view. Western scholars have freely showered their praise on this doctrine as a great unifying force in the world. If one follows this doctrine universal brotherhood can become a reality.

Thus, Jainism is thorough in system & means for the exposition of its doctrines for realization of the path of salvation.

Biography of Jainacharya Shree Atmaramjee (Vijayanand-sooreeshwarjee) reveals that he has been curious to study Jainism in much detail. Whenever he found that whatever he had understood & adopted earlier was erroneous, he gave up the same boldly without any hesitation and adopted what he found to be right. His disciple Jainacharyas, along with their disciples, also followed him and adopted rituals like penance, meditation, preaching, studying scriptures etc. This is evident from their biographies contained herein.

Biographies of glorious Jainacharyas inspire humans to make efforts for upliftment of life by understanding their virtues and practicing and habituating the same through their conduct towards other living beings.

Acharyas having above mentioned virtues are glorious when they become successful in convincing other souls to make sustained efforts to attain eternal happiness by own capacities of (i) enduring physical hardship / diseases without sorrow (ii) explaining principles with practical examples to follow codes of conduct with affection in lucid manner so that they become popular & spread in the society. They can do this by their oratory, literature in forms of prose/stories & poems, music-vocal, instrumental etc. in various vernacular languages.

Some Acharyas had great faith in the powers of Jainism to uplift all living-beings and wished to spread its message across the oceans. Some words in this book are not from English language and might seem strange to readers. Their meanings are written in brackets or as definitions or abbreviations as mentioned in index.

It is also recommended that the readers may please refer to the Corrigendum in Annexure No.10.

Upadhyay Vishrut-yash-vijay-gani
AUTHOR
17/1/19

OM SHREE PARSHWANATHAY NAMAH
(Bowing Down to Shree Parshwanath)

HRIM
RAX MAM DEVI PADME
(Protect Me o Goddess Padma)

BLESSINGS

Any good activity requires good thought, but its completion requires enthusiasm. Upadhyay Vishrut-Yash-Vijay, my second disciple, is ever enthusiastic. Once he decides to complete the work and he requires to have assistance of anyone for which he never hesitates. In this way he has written - edited so many books.

The book "Panch-Pratikraman-Sootra" with transliteration in English has gained much popularity and wide publicity. There is great demand of that publication amongst only-English-knowing students not only in India, but also abroad.

He has taken help for this publication also from Sarva-shree Hasmukhbhai Shantilal Shah, Maninagar, Ahmedabad & Satishbhai Prakashbhai Mardia Chennai-Ahmedabad.

Each and everyone rendering good service to Jin-shaasan, deserves my hearty blessings. Many donors have enjoyed opportunity to donate for the publication. Those too deserve blessings.

I again bless the author Upadhyay Vishrut-Yash-Vijay to continue this kind of efforts upto the end of life.

May all be Paramatma (sacred soul) and rest in eternal peace.

Acharya Raj-Yash-Soori
20/5/2018
SOLA-Ahd.

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BIOGRAPHIES OF 5 GLORIOUS JAINACHARYAS



(1)

NYANAMBHONIDHI

Acharya Shree Atmaramjee (Vijayanandjee) M.S.

(1)

NYANAMBHONIDHI

Acharya Shree Atmaramjee (Vijayanandjee) M.S.



In Brief

1. Name before initiation into monkhood : Dittasingh (A Punjabi word meaning "gifted one").
2. Name of mother : Roopa Devi
3. Name of father : Ganeshchandra
4. Date and place of birth : 1st day of fortnight of moonlight i.e. shukla of lunar month Chaitra in Vikram Samvat 1893, (24.08.1836 AD), at Lehra, near Zera of Ferozepur Dist. of Punjab in India.
5. Date and place of becoming a monk :
(A) In Sthankvasi Sect in V.S.1910 (1852 AD) at Maler-Kotla, Punjab.
(B) In Tapa-gachha in V.S. 1931 at Ahmedabad.
6. Name of Guru offering monkhood :
(A) Shree Jivanmaljee Maharaj in Sthanakvasi sect
(B) Shree Buddhi-vijayjee (Butta-raijee) in Tapagachha sect
7. Name after being monk :
(A) Atmaramjee in Sthankvasi Sect
(B) Vijayanandjee (Anandvijayjee) M.S. in Tapa-gachha
8. Date & place of conferring post of Acharya & Gachhadhipati (Head of groups) : 5th day of 2nd fortnight without moon light of Kartik month (Kartik vad panchami) of V.S. 1943 : at Palitana, Gujarat of India.
9. Sangh conferring post of Acharya : Jain Sangh at Palitana, in Gujarat, India.
10. Details of distinguished incidents :
(i) He was studious, knowledgeable and gave convincing logical arguments.
(ii) He was the first to be selected for designation of Acharya in four centuries.
(iii) He could learn 100 verses a day by heart.
(iv) Such great was his oratory, presence of mind & intellect that

he was asked to deliver religious sermons within a fortnight of his initiation at the age of 17 years.

11. Own-disciples : 13 (as per Annexure-5).
12. Date & place of Kal-Dharma (death) : 8th day of 1st fortnight of Jyestha month of V.S.1952 i.e, Jyestha Sud Ashtami at Gujranwala.

[1]

Acharya Shree Vijay-Anand-Sooreeshwarjee (Atmaramjee) M.S.

Being born in a village, he did not have the benefit of any formal schooling. He used to roam around the village in natural surroundings and grew up in the company of green fields, running water rivulets and fresh open air. He grew to be a bold child. Though without proper schooling, he was adept at drawing. At the age of about 12/13 years, after the death of his father, he came to Zira under the shelter and care of his father's fast friend, Jodhamal Naulakha in V.S.1903.

He was very courageous and enduring as confirmed by :-

- (i) His words even in his child-hood. When Ganeshchandrajee returned home after rescuing his village from dacoits, he was astonished to see Dittasinghjее standing at the entrance with an open sword in his hand. When Ganeshchandrajee asked him the reason for doing so, he replied that he was protecting their house. Father inquired how he as a child could alone protect. Ditta replied if his father could protect whole village, why can't he (Ditta) protect their own house.
- (ii) Got operated for cataract without anaesthesia & observed the operation with his other eye.

Shree Jodhamaljee treated him as his third son & started preparation for his marriage but he was not attracted to these passionate offers. He stuck to his decision to be initiated into monkhood at the age of 17 years and started studying scriptures.

He was ushered into Jain monkhood in Samvat year 1910 at the age of 17 and was named Atmaram. From now on, started a quest for knowledge and truth, which became his mission in life. Atmaram had

an intelligent and receptive mind. He took to his new spiritual world with such natural zeal and ease as a fish takes to water.

He possessed a wonderful memory and it is said that he could memorize about 100 Sanskrit couplets a day. In a short span of 3-4 years, he could learn by heart 10,000 Sanskrit / Prakrit couplets. He was true to what Mahaveer preached to his disciple Gautam "Goyam, samayam ma pamayee" (Oh Gautam! Do not be idle even for a moment).

His presence of mind was so sharp that on seeing robbers while moving through a forest he immediately advised his disciples and followers to keep their stick (dando) on shoulders & to walk in row of three. Seeing them from distance, the robbers thought the saints were soldiers. They got frightened & ran away.

He was not born in a Jain Family to whom Jainism could come as easily as leaves to a tree. He was a Kapur Kshashtriya. He adopted Jainism and said, "I am not bound by any boss or master. I consider it fit to profess the scriptures based on the teachings of Lord Mahaveer."

He came to know (through Vaidyanathjee Patwa of Jodhpur, Fakirchandjee of Nagaur and MuniShree Ratnachandrajee) that the study of grammar was essential to get true meaning of the scriptures. So, he set himself to study it and open the door of knowledge. To Vijayanand-Sooreeshwarjee Maharaj, religion did not mean just observing certain rituals.

He learnt about Maganlaljee Swami who was known for his profound learning. So Atmaramjee set out to meet him and managed things in such a way that both of them had to pass the period of rainy season at Ratlam in Madhya Pradesh. In fact he had, by this time, learnt all the 32 basic Jain scriptures which were given credence by the Sthankvasi sect into which he was initiated. He studied "Prashna Vyakaran", "Payanna", "Jeevabhigam" from different monks. Having studied them, he came to Jaipur to learn and master "Dashvaikalika", "Sootra Kritang", "Sthanang", "Anuyogdwar", "Nandi Sootra",

"Avashyak", "Brithat Kalpa".

He felt baffled at the fact that different learned persons gave different meanings and interpretation of the same text which were often contradictory to one another. So he set out to study grammar of these languages. He studied the books of other religions as well. The seeds of truth were already there in the mind of Atmaramjee and they began to sprout in the congenial climate.

Shree Ratanchandjee went over various Jain scriptures like: "Acharanga", "Sthananga", "Sootrakritang", "Samvayang", "Vykhya Pragyapati", "Pragyapana", "Nandi Sootra", Brihat Kalpa", "Nishith", Dashashrut Skandha", "Shat Karma Grantha", "Sangrahini" "Kshetra Samas", Siddhapanchashika" "Siddhapahu", "Nigod Chhatisi", 'Pudgal Chhatisi', "Lok Nadi Dwatrinshika", "Nay-Chakra-sar".

He asked Ratanchandjee why they did not give credence to "Niryukti", "Bhashya", "Tika", "Choorni". Studying these books would mean that they would revolt against their own sect and it was difficult to have moral courage to confess that they had been misguided. Shree Ratanchandjee told him that it was an arduous task and involved great risk. If he failed in his mission, he would not be granted food or shelter, and he would be ostracized and declared as "fallen from faith". For the sake of a truth, he made-up his mind to accept the challenge.

At 27 years of age and at the height of his 'powers', physical and mental, he had a shining vision of truth before his eyes. He was a votary and worshipper of the same. From now on, he set out his goal in clear unmistakable terms to make people aware of this.

Now he, began to discuss scriptures with his co-monks named Bishanchandjee and Champalaljee and ultimately convinced them of the truth of the scriptures.

Then the three of them began to spread the word of knowledge among devout followers. The word spread and reached Amarsinghjee, who was the religious head of Jains in Punjab at that time. Atmaramjee was warned and threatened with dire

consequences.

Amarsinghjee ostracised Atmaramjee from the sect. Letters were written all over the country saying that Atmaramjee had strayed from the faith and that no one should give him food or shelter. But this did not deter Atmaramjee.

With Amarsinghjee, declaring Atmaramjee as 'fallen from faith' and ordering his followers not to give food or shelter, a final break was inevitable. Atmaramjee, removed Mukh-patti (the piece of cloth which they had to wear over mouth as a symbol of the Sthanakvasi sect). With the removal of this 'Mukh-patti', Atmaramjee was now free to express his views openly.

But with this break, he did not set up a sect of his own. He willingly became a disciple of Shree Buddhi-Vijayjee belonging to Tapa-Gachchha. Then he started a campaign dispensing knowledge and made 5,000 faithless persons staunch followers of Jainism. 16 Sthanakwasi Jain saints as per Annexure I also followed him to promote idol worship of Jain Teerthankars. He undertook to guide in the work of construction and renovation of temples.

He said, "I can well perceive the lack of unity of organization in Jains. Much of the energy of Jains is drained in petty quarrels amongst different sects. In fact the fault lies not with these people but with their leaders who have not tried to disseminate the true knowledge of Jainism". He ignored these petty quarrels and stuck to the principles of Jainism.

In his discourses he would explain what Jainism stands for and what non-violence is. In his words, "Non-violence is the bed rock on which religion stands and as such there will always be need of non-violence. You should not do to others which you would not like others to do unto you. One must constantly introspect and see whether one is not committing violence even in thought because to think evil of others is mental violence, to speak harshly is violence of speech and to beat others is physical violence."

As is popularly known, he was a multi-faceted personality of 19th

century India. He was a profound scholar, a great reformer, a prolific writer, a devotional poet, a persuasive speaker, a convincing debater etc. So he could start delivering lectures within a fortnight of being a monk. But above everything else, he was an ardent votary of knowledge and truth. His unquenching thirst for knowledge took him to different places and persons, and like a honey-bee he gathered the nectar of knowledge wherever he could lay his hands upon. All these show that he had the problems facing the society in his mind and wanted to eradicate them.

In spite of his conviction, conversion of devout followers was slow. Walking on foot from place to place, he talked to people about knowledge and truth.

Clearing the misconceptions about Jainism was one of the tasks Atmaramjee had put to himself because it paved the way to understanding the truth. He emphasized the need to study different religions because one can bring the truth only by studying objectively without prejudice the basic fundamentals of different faiths. For this purpose, he studied Islam, Christianity, Sikhism as well as different schools of thought in Hinduism. In adopting idol worship, he was only reviving a tradition based on truth and presented it to the world in its true sense.

Atmaramjee professed Jainism, the principles of which were in line with universally accepted good humane-values and qualities like non-violence, compassion, truth, non-stealing, mercy, forgiveness, simplicity, contentment, generosity etc.

He never interpreted religion in the sense of only observance of certain rituals. To him religion meant self-realization, spiritual, awakening and detachment with worldly things.

He advised Jains to distribute books on Jainism written in modern style and language, and make use of one's wealth to spread knowledge.

He himself set the ball rolling by writing books like "Jain Mat Vriksha", "Nav-Tatva", "Jain Tatvadarsh", "Jain Dharma ka Swaroop" in order to explain the basics of Jainism.

He also wrote books to remove the misunderstanding about Jainism and clarify the correct position.

In "Agyan Timir Bhaskar", he dwelt in length on the points of comparison between different schools of Hinduism and Jainism. He also wrote "Samyaktva Shalyoddhar" and "Chaturth Stuti Nirnay", "Tattava Nirnay Prasad". "Agyan Timir Bhaskar", and "Chicago-Prashnottar (question-answer)."

If one wishes to know the real Vijayanand-Sooreeshwarjee, his sincerity of approach, his extensive learning, his way of dealing with a subject, his sense of humour, his fertility of mind, his unanswerable retorts to critics, clarity of his mind, his exposition of a subject and such other things, one must study his books as per Annexure No. 3 & 4 (As per Page No.27 & 28 of Navyug Nirmata).

He was dedicated to propagation and implementation of beneficial principles of Jainism which can be confirmed from his book Tattvadarsh in which he has strongly highlighted & favoured principles of "Sootak" (defined in Abbreviation & Explanations of Jain Terminologies).

Vijayanand-sooreeshwarjee was not only a dry intellectual who discussed and debated only religious matters, he was also a devotional poet in the tradition of Soordas, Tulsidas and others. Collections of his poems or songs have been published in book form. The first collection appeared when he was 34. The collections are named "Atmaram-bhavna", "Stavanavalee", "Satrah-Bhedi Pooja", "Vis-Sthanak Pooja", "Ashta-Prakari Pooja", "Navpad Pooja" and "Snatra Pooja".

The reading of his works is a rewarding experience. One who came in contact with that towering personality felt himself like a pygmy before him.

An awakened spirit that Vijaynand was, he was not lost only in composing religious poems. He had his eyes open to the evil customs prevalent in society as a whole and not confined to Jains alone; for example, he was dead against child-marriage.

Similarly, he was very much against over-consumerism and lavish or sumptuous food habits. He actually prohibited the serving of too many dishes to guests and limited it to simple wholesome food. Even today such campaign is essential as too many food-items are prepared leading to huge wastage of food. Ultra-luxurious decorations in ceremonial functions are also a waste of resources. These resources can be better used for education and medicinal needs of the underprivileged section of the society.

Similarly, he was against water-tight compartmentalisation of different castes, sects and sub-sects.

He was also aware of the problem of beggars and fake saints who were parasites of the society.

He could explain and convince a Muslim who was astonished at the moving of Jain monks from door-to-door for food, by explaining 5 great vows while accepting Jain monkhood.

He was a multi-dimensional personality, fond of knowledge and truth. He was a profound scholar, an original researcher, an exceptional author. A devotional poet of no lower order, an orator who could keep the audience spell-bound. He was so popular and respected, that during a ceremony held for conferring upon him the post of "Acharya", about 35,000 persons remained present from distant places across India at a time when travelling long distances was too difficult.

His meritorious service to the society and his ability were recognized. He was bestowed with the status of "Nyayambhonidhi" i.e. ocean of Justice at Jodhpur on account of his command over logic also.

During the 19th century, India witnessed the emergence of three great spiritual leaders viz. Swami Dayanand Saraswati, Swami Vivekanand and Vijayanand-Sooreeshwarjee Maharaj. All the three can be described as socio-religious leaders with a deep national streak, who did their best to revive and bring to light the best in Indian culture. They were profound thinkers and scholars and

understood the spiritual reality which characterized Indian thought. Vijayanand-Soorishwerjee Maharaj, whose personality was in no way less than those of the other two, has not been remembered as much regularly & properly.

He was invited by the convener of World Parliament of Religions held at Chicago in V.S. 1949 (1893 A.D.), to attend it or to send his representative (as per letters at Annexure-2 on page no.71). It is to his credit that he persuaded the Jains to depute Shree Veerchand Raghavjee Gandhi, Barrister, as his representative who was a great dignitary, scholar & Hon. Sec. of Jain Association of India. He was conferred with a silver medal at Chicago. He stayed there for a long period of about 2 years and enlightened Americans about Jainism & became well known as father of Jainism in America.

Atmaramjee was honoured by organizers of World Religion Congress (Parliament) in 1893 at Chicago in unique words as per note below his photo on page no.73 at Annexure-No. 2 para (D).

He could have easily founded an Arya Samaj or a Mission but he refrained from doing so because he did not wish to add more fragments to the already fragmented society. He simply showed the path of truth. In his words, "According to the best of my ability, I give an exposition of Jainism. By a profound study of scriptures, whatever has appeared to me as the right path, I am indicating the same to you. Any one who considers it correct and right follows it and anyone who does not consider it so, does not follow it. But I do not feel sorry for it. My duty is only to show the True path". One gets stuck with the sincerity in his words when he says, "I am a worshiper of truth and none can deviate me from treading that truth. He was for the truth, as he saw it, and for truth alone based on profound study and knowledge." He was not a narrow sectarian leader -- a votary of truth can never be so. His ultimate goal was "the betterment of society".

He adds that "the life spent in subjugation of passions, attainment of knowledge and in purifying the soul by shedding all traces of attachment is really worthwhile."

He advocates "humility and absence of ego." He followed Jainism because "the path shown by the spiritual victor is that of equality and equanimity. You do not get proper reward for all religious duties as long as you do not attain calmness of mind and embrace the feeling of equality." Thus by the sheer force of his personality, Vijayanand-Sooreeshwarjee M.S. attained great-ness and became one of the outstanding Indians. It is for the country to honour a great son of hers and perpetuate his memory in a befitting manner.

Although he was known as a learned person, he himself was not satisfied at heart and felt a sort of incompleteness in his studies. Possibly he felt like Newton -- "picking up pebbles on the shore while the great ocean of knowledge lies before me unexplored". The horizons of knowledge receded further and further as he gathered more and more knowledge but he had a very solid reason to be dissatisfied.

He suffered an illness and somehow or other reached Gujranwala. He did not make a hue or cry for his illness but discussed plans of setting up educational institutions.

Vijayanand-Sooreeshwarjee could guess that his end was near. His breathing became difficult, he uttered the word "Arham" three times. He bid good-bye to all the disciples and departed from this world into the unknown on 8th day of 1st fortnight of Jyestha month (Jyestha sud Atham) of V.S.1952.

His idols have been installed at (1) So many places as per Annexure No.8(a) (Shree Shatrunjay Hills in Jain Temple of Shree Adinath by Late Shankarlal Veerchand of Kapadvanj in Gujarat (2) Pilgrimage place Taldhwaj (Talaja) in Bhavnagar District in Jain Temple of Shree Sumatinathjee.)

Note :

- (A) Today nearly 60% of monks and nuns are disciples / followers of Atmaramjee Maharaj.
- (B) For further information about Late Atmaramjee Maharaj, search Google.

Out of the 42 stays for monsoon religious rituals he stayed in 6 states, viz. Punjab - 23, Marwad (Rajasthan) - 6, Malwas (Madhya Pradesh) - 1, Delhi - 1, Gujarat - 7 & Uttar Pradesh - 4, where he could inspire people to understand & follow the principles of Jainism properly.

His memorials include :-

- ⇒ Atmanandjee's (Joining the names Atmaram and Anand-Vijay) Samadhi Mandirs - in 5 cities
 - ⇒ Number of Schools, Colleges, Medical Schools, Libraries and other Educational Institutions in his name in Punjab - 17
 - ⇒ Atmanand Jain Sabha - in 16 cities
 - ⇒ Schools, Colleges, Libraries and other Educational Institutions in his name outside Punjab - 27
 - ⇒ Atmanandjee's **idols** installed in Punjab - **26**
 - ⇒ Atmanandjee's **foot-prints** installed outside Punjab - **21**
 - ⇒ Knowledge centers and Upashrays in Punjab - 25
 - ⇒ Upashrays and Dharamshalas outside Punjab - 6
- (As per Sr.No.4 in Annexure No.9 - Page No. 432 to 438 of Navyug Nirmata)





(2)

SADDHARMA SANRAKSHAK

Acharya Shree Kamal-Sooreeshwarjee M.S.

(2)

SADDHARMA SANRAKSHAK

Acharya Shree Kamal-Sooreeshwarjee M.S.



In Brief

1. Name before initiation into monkhood : Ramlaljee
2. Name of mother : Jeetabai
3. Name of father : Roopchandjee
4. Date and place of birth : V.S. 1908, Sarsa, Punjab.
5. Date and place of becoming a monk :
(I) Yati Diksha in V.S.1920 at Punjab
(ii) Samvegi Diksha in V.S.1932 at Ahmedabad.
6. Name of Guru offering monk-hood : Muni Shree Laxmivijayjee.
7. Name after initiation : Muni Shree Kamalvijayjee.
8. Date & Place of conferring post of Acharya & Gachhadhipati : Full-moon day (Poornima) of Magh month of V.S. 1957 at Patan in North Gujarat.
9. Details of distinguished incidents : (i) In view of his virtues & capacity, various groups of saints selected him as their leader in Magh month of V.S.1957. (ii) In addition to Jain scriptures he also studied Vedic scriptures like 18 Purans, Manusmruti, Upnishads, Amarkosh etc. thoroughly when he was 10 to 12 years of age & learnt Bhagwati-Sootra, Kalpa-sootra & 45 Aagams by heart.
10. Own disciples : 5 (as per Annexure-5)
11. Date & Place of Kal-Dharma : 6th day of 2nd fortnight of Magh month of V.S.1983 at Jalalpor near Navsari in Gujarat.



Acharya Shree Kamal-Sooreeshwarjee M.S.

Kamal-Sooreeshwarjee was known as Sad-dharma Sanrakshak (Patron of True Religion). Since childhood, his objects were to

- (i) listen to religious discourses including stories
- (ii) be acquainted with saints
- (iii) lead a lifestyle promoting detachments from worldly things / affairs.

Virtues of high qualities like dearness to truth, fearlessness & non-treachery emerged naturally / easily from him.

His parents and well-wishers handed him to ascetic (yati) Shree Kishore Chandrajee for higher education & deep knowledge about astrology. Having sharp grasping power, Shree Ramlaljee studied in depth and became well-versed in grammar, encyclopedia (Kosh - collection & compilation of information & knowledge), poems and astrology within quite a short time. He also learnt lessons of renunciation. Detachment, virtues of humility, discretion, faith, devotion also emerged from him. His intellectual-efficiency and virtues of humility & discretion attracted Shree Kishorechandrajee ascetic (yati) who inspired Shree Ramlaljee to accept vows to be ascetic. Shree Ramlaljee snatched the opportunity. He accepted the initiation enthusiastically at the age of 12 years. He became matchless and a unique devotee of path of renunciation by removing passions of worldly affairs.

However, on observation of vices of (1) collection i.e. possessiveness of - a treasure of gold, silver, gems etc., and life style full of initiations & functions, (2) consumption of garlic & onion automatically created hatred for Shree Kishorechandrajee in Shree Ramlaljee's mind. Kishorchandreejee understood this and handed over keys of the treasure to Shree Ramlaljee. But Shree Ramlaljee was impassionate & undesirous. He left yatihood (ascetism) and accepted staunch vows for monkhood from Shree Visanchandrajee

Maharaj (monk) from Sthanakvasi Jain sect in V.S.1929. But this contradicted the Jain principles understood by Shree Ramlaljee. He, therefore, accepted Samvegi diksha (monkhood) under leadership of Shree Butte-raijee (also called Buddi-vijayjee) in V.S. 1932. He was named Kamal-Vijayjee and made a disciple of Shree Laxmi-Vijayjee Maharaj. His distinct and unique virtues led him to a life style of (i) staying in solitude where he could learn by heart 10,000 stanzas of Kaumudi Grammar at Palitana in V.S. 1946 (ii) limiting the use of woollen cloth to only one, either for sitting or sleeping, even in old age. (iii) taking food only once a day frequently and sometimes giving-up even water after food. Shree Kamal-vijayjee used to (i) staunchly follow Jain principles (ii) stay in solitude as a great ascetic for studying scriptures with utmost concentration.

Virtues of surprising faith, uncommon desirelessness (nihispruhita) and selflessness made him a symbol of renunciation. Shree Kamalvijayjee made large number of persons desirous of salvation and free from cycles of birth & death and they became mumukshu and monks (sanyasi) by inspiring them through (1) his simple & standard way of living and (2) narrating & inspiring stories. He had large number of disciples (Annexure **No. 5**). Three of his most distinguished virtues viz. affinity to truth, celibacy and desirelessness of passions brought him reputation. His harmony of thought, speech & conduct and a pleasing face caused Jains and non-Jains to bow down to him. He used to preach to people of all castes / religions mainly about kindness towards all living-beings as a result of which numerous (i) hunters had thrown-away rifles. (ii) flesh eaters had given-up non-vegetarian food lifelong (iii) thousands of people had given-up liquor / wine. (iv) Police Inspector of Surat prohibited fishing within 2 miles at banks of river Tapti in V.S.1981. (v) Habituated hunter Punjabi Ichharamsinh was imparted lessons of kindness / mercy by Shree Kamalvijayjee which made him merciful for whole-life. (vi) King of Umeta himself had given-up liquor, hunting, meat eating and prohibited the killing of animals during Jain Festivals. (vii) Kings of Mogar & Limdi issued similar prohibitive

orders for their states. (viii) Thakor of Dewal resolved not to slaughter any animal during Shravan month.

As he had so many virtues, Kamal-Sooreeshwarjee was selected as gachhadhipati of more than 2000 saints. He accepted this honour reluctantly (as quoted by Shree Yashovarm-Sooreeshwarjee in a poem for appreciating him in his book Brahma-moorti (Annexure No.9, Sr.No.8)). He was so famous for his learnedness, knowledge and virtues that scholars used to come even from foreign countries for discussions about religious principles, that too at Chhani, a small village near Vadodara in Gujarat.

Revered Shree Vijaynand-Sooreeshwarjee (Atmaramjee) Maharaj, uplifter of Punjab sector, attained kal-dharma in V.S.1952. Revered saint Shree Kantivijayjee and experienced old saints of other groups selected virtuous Shree Kamal-vijayjee for the post of Acharya, but he was impassioned & undesirous for the designation & refused to accept the same. However, ultimately, the groups succeeded in persuading and convincing him to accept the same. He was designated as an Acharya on full-moon day of Magh-month in V.S.1957 at Patan in Gujarat in presence of whole association (sangh), saints and followers. Saints Shree Veer-vijayjee & Shree Kanti-vijayjee were also designated with posts of Upadhyay (learner & teacher) and Pravartak respectively.

A well-known and profound scholar, Shree Bansidharjee stated, "I experienced Godly elements at Shetrunjay Teerth but Guru-element which could be experienced from Kamal-soorijee M.S. cannot be experienced even by visiting other saints / yogis or thousands of temples.

After this event, he was accepted as Gachhadhipati. He was well-known and addressed as Acharya 108 Shreemad Kamal Sooreeshwarjee M.S. His lectures were so impressive & effective that thousands of persons had given-up non-vegetarian food. Kings & emperors also used to attend his lectures e.g. Thakor (Ruler) of Umeta attended for four months while Shreemant Sayajirao

Gaikwad, Emperor of Baroda State also attended his lectures. Fearlessly, he told Emperor Gaikwad, "Do not feel yourself as great just because you move in car. Female-dog of European also moves in car. Without virtues no one can be great."

Jain temple at Idar fort was renovated at cost of Rs. Three lacs during those old days under his guidance. He guided and mentored his disciples Shree Labdhivijayjee and Shree Dan-vijayjee M.S. in such a way that they could be designated to post of Acharya.

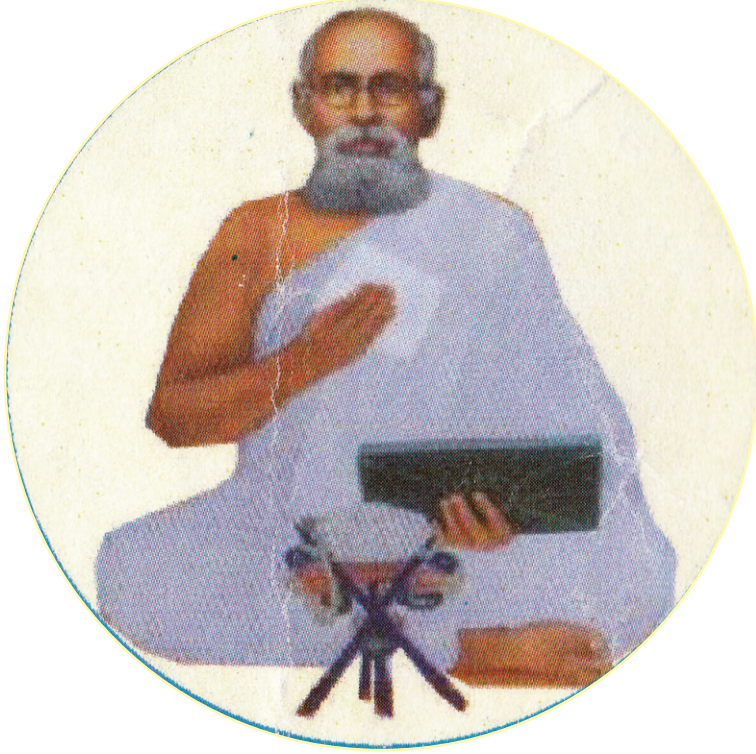
These disciples were also so effective & impressive that they could guide & induce large number of persons to accept staunch vows of monkhood & lead the religious-affairs gloriously & successfully. Leader of the group (gachha-naik), Acharya settled at Surat for rituals during monsoon/rainy season for four months. About fifty major religious functions could be arranged there to nurture religious-emotions. Fund of Rs.65,000/- of those days could be created for upliftment of followers of Jainism, while Rs.40,000/- could be collected for preparation of Jain literature. His efforts resulted in prohibition of killing of animals at banks of River Tapi.

Even at very old age of about 75 years, he was so studious that he used to study the literatures and scriptures with spirit and enthusiasm of a youth.

During monsoon of V.S. 1982, his health deteriorated at Jalalpore near Navsari in Gujarat. He got intuition that his end was near and he gave-up food and medicines despite the insistence of his disciples Acharyashree Labdhisoori, Sarvashree Meruvijayjee and Mangalvijayjee even at his death-bed.

He begged pardon of & forgave all and left his body on 6th day of 2nd fortnight of Magh month of V.S.1983.

His followers & disciples installed his footsteps and idol. At place of foot-steps at Jalalpore, at present his idol has been installed and a Jain Temple of Teerthankar Shree Munisuvrat Swamy has been also constructed, newly named as Kamal-Labdhi Teerth (as per Annexure No. 8b).



(3)

JAIN RATNA VYAKHYAAN VACHASPATI, KAVI-KUL KIRIT.

VADI VIJETA Acharya Shree Labdhi-Sooreeshwarjee M.S.

(3)

JAIN RATNA VYAKHYAAN VACHASPATI

KAVI-KUL KIRIT



VADI VIJETA Acharya Shree Labdhi-Sooreeshwarjee M.S.

In Brief

1. Name before initiation into monkhood : Lalchand
2. Name of mother : Moteeben
3. Name of father : Peetambardas Ugarchand
4. Date & place of birth : Posh sud Baaras (12th day of 1st fortnight of moonlight of Posh month), V.S.1940 (8.1.1883 AD) at Balshashan.
5. Date and place of becoming a monk : 6th day of 2nd fortnight of Kartik Vad V.S.1959 at Boru.
6. Name of Guru offering monk-hood : Acharya Shree Kamal Sooreeshwarjee M.S.
7. Name after being monk : Muni Labdhi-vijayjee
8. Date & Place of conferring post of Acharya: Acharya post on 5th day of 1st fortnight (Sud) of Magh month of V.S. 1981 at Chhani near Baroda in Gujarat by all other higher posts of Ganivarya, Panyas & Upadhyay simultaneously at a time.
9. **Details of distinguished incidents :**
 - (i) He was conferred upon with designation of Jain-Ratna (Gem) and Vyakhyan-Vachaspati (Master in religious discourse) on Aso Sud 1st of V.S. 1971 at Idar by Acharya Shree Kamal Sooreeshwarajee M.S.
 - (ii) His role as a Jain Acharya was so effective that 12 couples aged between 25 and 50 years took vows of life-long celibacy (Brahmacharya) at Godijee Parswanath at Mumbai in V.S.1987 (1931 A.D.).
 - (iii) Lala Lajpatrai, once in a conference, requested President Kedarnathjee to stop the lecture of Labdhisoreeshwarjee M.S.; on the contrary the President declared him as best orator on the first day itself keeping aside the tradition of

such declaration on the third day.

- (iv) When Shoureelaljee, a renowned merchant of Madras, asked a heavenly messenger in his dreams as to which Acharya was in line to attain Moksh, he named Acharya Shree LabdhiSooreeshwarjee.

10. Own disciples : 22, of which 6 became Acharyas (Annexure No. 5 page no. 79).
11. Date & place of Kal-Dharma : 17th August 1961 (V.S. 2017) at Mumbai.

(3)

ACHARYA SHREE LABDHI SOOREESHWARJEE M.S.

Acharya Shree Labdhisoreeshwarjee had great faith in the powers of Jainism to uplift all living-beings and in his later years, he wished to spread this message across the oceans.

He was born as Lalchand at Balshasan, a village in Sabarkantha District in Gujarat. There was no school, at this village of 1200-1500 population, therefore his father taught him alphabets and digits. But on arrival of Shree Dalsukhram, who was enthusiastic to teach there, **he studied syllabi of three standards within 8 months only.** He was further educated at Mansa while residing with his aunt (father's sister). He came in contact with Acharyashree Kamal-Sooreeshwarjee and Udyot-vijayjee and decided to renounce the selfish, meaningless world and to live a higher and more blissful life, and tried **twice to escape, but failed.**

In V.S. 1959 he left home at night and reached Boru. He was initiated by Kamal-Sooreeshwarjee into monastic order as Muni LabdhiVijayjee.

He studied Nyaya-philosophy along with Vyakaran (grammar) after completion of essential ascetic studies. He started to write poems in Sanskrit, Hindi and Gujarati. It was his aim to preach the teachings of Lord Mahaveer, particularly the virtues of non-violence, truth and the prohibition of evil to all the people of India, in their respective languages. He mastered nearly a dozen languages. He performed this task for more than half a century and trained and

prepared his disciples also for the same. He visited Punjab under order of Acharya Shree Kamalsoorijee in V.S. 1964 and there he delivered lectures in a positive way. He was broad-minded, tolerant and a true saint. Not only did he win the debate at Naroval in V.S. 1965 with the Arya Samajists in support of idol-worship but also he convinced a lot of butchers to cast away their knives and the fishermen, their nets at Ludhiana. Many gave-up drinking under his impact. There, he wrote a book named "Dayanand Kutark Timir Tarani" analyzing and removing the misconception and misunderstanding in Dayanand Saraswati's book "Satyarth Prakash". He won another debate against an Aryasamajist at Kasur. He wrote a book in Urdu named "Moorti Mandan" giving logical and scriptural arguments in support of idol-worship, reading which, non-worshipper of idols, Acharyashree Kailash-Sagar-Sooriswarjee's eyes truly opened and he became a staunch idol-worshipper. As per his own statement, he held Acharya Shree Labdhi Sooreeshwarjee as his own preceptor.

During his visit to Hoshiarpur, he wrote treaties of "Avidyaandhakaar-Martand". He was well versed in all the ancient schools of philosophy. In 1912 A.D. (V.S. 1968) he reached Multan, where he delivered lectures from midnight till 2 a.m. for several nights, as a result of which 500 people vowed to abstain from meat. The price of mutton fell down by 50% from 6 annas to 3 annas per kg for sheer lack of demand. When butchers came to attack Munishree, he calmed them and they went back peacefully.

He attended the 5th convention of the Punjab-Hindu conference in 1913 A.D. (V.S. 1969) at Ambala. He delivered an impressive lecture in the presence of President Shree Kedarnathjee, District Judge for 45 minutes on "mercy" where the audience was spell-bound by his oratory on the 1st day. There was tradition of the convention to declare name of the best orator on the 3rd day, but the President declared Shree Labdhivijayjee as the best orator on the 1st day itself. 3 chits were sent by Shree Lala Lajpatrai to the President to stop the lecture of Shree Labdhivijayjee, but he threw them in the

dust-bin.

During his visit to Delhi in V.S. 1970, he delivered lectures at the Rama Theater with remarkable success. As a result, many people gave-up meat and became staunch vegetarians.

Then, he returned to Gujarat at the call of his Gurujee Kamalsoorijee and he was honoured with the titles of 'Jain Ratna' and 'Vyakhyan Vachaspati' by Idar Sangh in V.S.1971. There he wrote a good epic poem of 200 stanzas 'Meru Trayodashi' in Sanskrit using similies, metaphors and allegories.

A debate was held at Cambay (Khambhat) in V.S. 1973 with an Arya Samajist, Shree Anand Krishna, for four hours in Sanskrit which ended with a complete refutation of the arguments of Shree Anand Krishna. In a further debate with Swami Mukund Ashram, a Vedic scholar at Vatadra in V.S. 1974, held for 3 days; the former accepted his defeat. But Munishree did not gloat over his opponents' fall. On the contrary, he tried to console him by telling that Vedas also contain the message of non-violence, if interpreted on the basis of Anekantvad. This shows the magnanimity of Munishree and superiority of Anekantvad.

He wrote an essay "Dev-Dravyadishuddhi Apar Nam Bechar Hit Shiksha" in Hindi at Dabhoi in V.S. 1975, to convince about propriety of the traditon of maintenance of idols & temples of Teerthankars (by using fund of Dev-Dravya / fund for God). He succeded gloriously in this effort against a book by a scholar Bechardas. In V.S. 1978, he was busy in editing the catalogue of the oriental library at Chhani.

In V.S. 1979 he supported child-initiation into monkhood at Patan and began child-initiation by convincing the laity. Subsequently the Jain Sangh at Patan dropped the rule of one-month prior permission of the sangh for child-initiation.

In V.S. 1981 he was showered with the title of "Acharya" by his Gurudev and Chhani-Sangh amidst representatives of number of Sanghs from all the important towns, at Chhani. The Prince of Vasad invited and honoured him in a royal manner.

He was a good poet also who composed a large number of hymns which are used by Jains during religious rituals frequently. He instantly composed stanzas (shloks) in Sanskrit at Delhi for a speech before Rajarshi Purshottamdas Tandan.

In V.S.1982, at Buhari, when his Guru Shree Kamal-Sooreeshwarjee M.S. was on death-bed, Labdhi-Sooreeshwarjee composed a Sanskrit volume "Vairagya Ras Manjari" containing 700 stanzas within a fortnight to help him charge the last few days of his life with elation and contentment. This effort can be well compared with the Bhartruhari's 'Vairagya Shataka.'

His oratory and convincing power were so effective that

- (a) Society at Surat stopped practice of dances of prostitutes during marriage ceremonies in V.S. 1983,
- (b) Large no. of people vowed to abstain from consuming food and water after sunset. People also gave up meat-eating habit.
- (c) While walking through a thick forest, robbers circled the group of Acharyashree. But fearlessly he discussed with them the bad effects of robbery & they were convinced, begged pardon & gave up robbery for life time.
- (d) King of Pratapagadh Shree Pratapsinhjee Bahadur discontinued animal-sacrifice in his kingdom.
- (e) He also convinced the Thakore of Himmatpur, to give-up non-vegetarian food. Many people near Baroda gave-up drinking altogether.
- (f) In Katosan, the ruler Shri Kiritsinhji was extremely impressed by him to such an extent that he prohibited all kinds of violence in his state for 16 days every year.
- (g) His lectures were so effective that even a group of merciless Muslims of Punjab formed an organization named "Handli Phod" to break pots & pans used for keeping & cooking meat.

His role as a Jain Acharya was so effective that 12 couples aged

between 25 and 50 years took vow of life-long celibacy(Brahmacharya) at Godijee Parswanath Temple at Mumbai on Vijaya Dashmi in V.S. 1987 (1931 A.D.)

In V.S. 1984, on the 1st death anniversary of Gurujee Kamalsooreeshwarjee, he installed Gurujee's Paduka (foot-steps) at Jalalpore near Navsari. In V.S. 1985 (1929 A.D.), he revitalized the strayed trodden society of Savarkundla for which gratitude was expressed by the society with a lengthy telegram of 110 words as a token of reverence when he passed away.

In V.S. 2000 (1944 A.D.) he went on a pilgrimage with Sangh to Shatrunjaya (Palitana). He made maximum use of his body till then by walking bare-footed over many parts of India.

In V.S. 2010 (1954 A.D.) he again undertook a pilgrimage to Palitana and in V.S. 2011 bestowed his disciple Vikram Vijayajee with a title of 'Panyas'

In V.S. 2014 (1958 A.D.) he attended the All India Shwetamber Tapagachha Shraman conference at Ahmedabad.

At last he went to Mumbai in V.S. 2015 (1959 A.D.). Inspite of his weak-eyes, he started studying Uttaradhyayan, the last preaching of Lord Mahaveer and learnt it by heart.

He expressed his intense love for knowledge which is an inspiration for the new generation. His studies kept him in a state of equanimity and mental tranquility up to his last breath.

Despite suffering from rheumatism since V.S. 2000 (1944 A.D.), he edited four great volumes of Dwadashara Nayachakra, a very old technical treatise on Anekantvad, in the last 15 years of his life. The volumes were released by Dr. Radhakrishnan, the then Vice-President of India at Mumbai in V.S. 2016, on 28th March 1960 A.D. When he delivered a lecture fluently in Sanskrit at the age of 74 years, the Vice President paid a glorious tribute, describing Acharyajee as a dedicated and silent protector, preserver and promoter of Indian culture.

Highlights of his multifarious activities and Herculean achievements :-

- (1) Walking barefoot to Ujjain (Malwa), West Bengal, Gwalior (Madhya Pradesh) & Punjab for public awareness about spirituality and virtues.
- (2) Studied grammar etc. of 12 languages Hindi, Marathi, Sanskrit, Rajasthani, Urdu, Ardhamagadhi and scriptures of various religions viz. Vedant, Islam (Quran), Christianity (Bible).
- (3) Participated successfully in debates:
 - (i) with Arya-Samajists and Sthavir Jains having no faith in idol-worship
 - (ii) for 3 days at Vatadara near Khambhat against statements describing Jain Scriptures as replete with pretensions.
- (4) In V.S.1988 during Gaikwad regime, there was a movement against bal-diksha (child-initiation into monkhood). He led a gathering of 75 Jain Saints against this movement explaining why child-initiation is not wrong, on the contrary it is beneficial. (Nowadays books are available supporting bal-diksha)
- (5) During V.S.1991 to 1998, he convinced people in Rajasthan to discontinue system of child-marriage.
- (6) Convinced large number of persons to give-up meat, fishery by delivering lecture every night in hot atmosphere of Multan.
- (7) Creation of ample literature of various types narrated herein are at annexure no. 3c & 3d.
- (8) His disciple Shree Lagan-Vijayjee, eradicated 3rd stage tuberculosis by drinking Acharyashree Labdhisoreeshwarjee M.S.'s urine as medicine.
- (9) Once during the extreme heat of Punjab, his disciple Saint Shree Gambhir-vijayjee brought a health-drink known as Thandai which was consumed by Acharyashree. But it was adulterated with an addictive leaf called "Bhang". Acharyashree immediately realized this and kept his mind alert by composing 24 prayers in Sanskrit praising 24 Teerthankars.
- (10) In 1947 A.D. at Vapi, leaders of house-holders requested him to guide for successful efforts protesting a proposal of government to order the entry of Harijans in Jain temples.

Acharyashree drafted 3 resolutions which were accepted by the government to drop the proposal.

- (11) In his funeral procession in the beginning there were about 25,000 persons which figure swelled to 1,25,000 at the cremation-ground (as per Frank-Moraes, Editor of Daily Newspaper, The Indian Express).
- (12) There was a proposal of Govt. of India to bring all the Jain Trusts under it. Damjibhai of Dadar, Mumbai approached him with Shree Ramaswami, the famous Judge of Mumbai and six other Judges of different states to convince him to agree with a proposal of Govt. of India to bring all the Jain-Trusts under it, AcharyaShree put up many points before these seven Judges for about three hours and they had to return without any consent from AcharyaShree. Ultimately, government dropped the proposal.
- (13) On his death-bed, he preached his disciples :- "Abstain from slander, back-biting, censure; when you think of doing so remember me and your such thought will sublime." The disciples also promised to follow this advice.
- (14) Incident of Divine Miracles :
 - (i) A renowned scholar of South India Shree Narayan-acharyajee obtained a boon from "Hayagreev dev", a Heavenly God, by standing three nights in River Ganges. Hayagreev dev advised him to accept the sayings of Acharya Shree Labdhisoreeshwarjee without any doubt as the same will definitely be found in the scriptures.
 - (ii) A few nuns were moving from Kota to Indragardh in 1985 A.D. A yellow-clothed person stopped them near Lakheri & asked for number of persons in their group. The nuns replied that they were five. The yellow-clothed person said that the nuns were lying, because he was able to see one more saint with them carrying an umbrella to protect the nuns from rain; but the nuns could not see him. Then nun Vidhwat-padmashree showed the photograph of Late Acharyashree and the yellow-clothed man said that the person he saw resembled the image of Labdhi-

sooreeshwarjee. This was no less than a miracle as this incident happened 24 years after kal-dharma of Labdhi-sooreeshwarjee who expired in 1961 A.D.

- (iii) Once while moving towards Shatrunjay Teerth, he was passing by the banks of Shatrunji river. There he saw a Jain Temple but it was locked. But his desire to have a glimpse of Teerthankar was so intense that the locks miraculously gave way and Labdhi-sooreeshwarjee could have darshan of the Lord.

(Reference: Page number 69 from "Shine with Divine" book authored by Muni Sanskar-Yash-Vijayjee)

He came to Lalbaug Bhuleshwar, Mumbai, for his last Chaaturmaas. Realizing that drugs were no more useful to cure him, he stopped taking any medicine and started chanting Navkar Mahamantra, the holiest and the most powerful hymn of Jainism, incessantly. Since 2000 AD, he chanted this mantra in such a way that it was being heard in stethoscope (as told by Dr.Kundaliya who examined Acharyashree Labdhi-sooreeshwarjee on his death-bed). At last on 17th August 1961 (V.S.2017), he passed away with utmost peace of mind.

India lost a holy man, who loved unity of humanity and generosity of mind. Throughout his discourses he never decried any religion while elevating Jainism.

In short, Acharya Shreemad Vijay Labdhi-Sooreeswarjee M.S. lived a sublime and most useful and successful life. He showed people the path to attain the ultimate goal, i.e. the salvation of their souls. Great persons like Acharyajee never die, but live forever through their holy teachings.

His 77th birth anniversary was celebrated with pomp and show by his followers at Bombay with devout enthusiasm.





(4)

TEERTHPRABHAVAK

Acharya Shree Vikram-Sooreeshwarjee M.S.

(4)

TEERTHPRABHAVAK

Acharya Shree Vikram-Sooreeshwarjee
M.S.



In Brief

1. Name before initiation into monkhood : Balubhai
2. Name of mother : Prasannaben
3. Name of father : Chhotalal Choksi
4. Date & place of birth : *Jeth Sud Panchami* (5th day of waxing phase of V.S.1972 (1916 A.D.) at Chhani.
5. Date & place of initiation : 3rd day of waxing phase of *Jyeshtha* month i.e. *Jeth Sud Tritia* V.S.1986 at Chanasma in Mehsana Dist. of Gujarat.
6. Name of *Guru* offering monk-hood : *Acharya Shree Labdhi Sooreeshwarjee M.S.*
7. Name after initiation : *Muni Shree Vikram-Vijayjee*
8. Date and place & name of *Guru* conferring post of *Panyas* : *Margshir Sud-6 (Shashthi)*, V.S.2011 (1955 A.D.) at Siddhachal, Palitana, by *Acharya Bhagwant Shree Labdhi-Sooreeshwarjee M.S.*
9. Date & place of conferring post of *Acharya*: *Vaishakh Sud-6 (Shashthi)*, V.S., 2021 (1965A.D.) at Sangamner, Maharashtra.
10. Name of *Guru* conferring post of *Acharya* : *Poojyapad Shree Bhuvan-tilak-sooreeshwarjee.*
11. Detail of distinguished incidents : He was designated as “*Teerth-Prabhavak*” (Influencer of pilgrimage place)” by *Acharyashree Jayant-sooreeshwarjee* at Siddhachal, Palitana in Gujarat.
12. Own disciples : 11, of which 6 became *Acharyas* (as per Annexure-5)
13. Date & place of *Kal-Dharma* : 14th day of 2nd fortnight of lunar month Aso in V.S. 2042 (on eve of Diwali, the festival of lamps) at Gaurav Bunglows, Near Dharnidhar, at Ahmedabad.)

[4]

ACHARYA SHREE VIKRAM SOOREESHWARJEE M.S.

A face radiating bliss and calmness, eyes reflecting grace, a slim fragile, physique, appearing tired and yet able to produce the energy demanded by the work on hand. These were the impressions of someone meeting Teerth Prabhavak Poojyapad Acharya Gurudev Shreemad Vikram-Sooreeshwarjee M.S. for the first time.

He explained the importance of Soorimantra jaap to Shree Raj-Yash-Sooreeshwarjee. Soorimantra is the centre of power (shakti) from where 'panchachar' (five-conducts) emerge in Acharyas as per Jain tradition. It annihilates the evil force which forbids sprouting of knowledge (gyaan), faith (darshan), character (charitra), penance (tap) and energy (veerya). As per 'Soorimantra-kalpa', chanting of 'Soorimantra' daily leads to salvation in the third incarnation (re-birth). Gurudev had unique energy to do this continuous utterance (jaap). Many have experienced it and the results are astonishing.

Vikram-Sooreeshwarjee said that the greatest fruit of jaap was devotion to God, concentration of mind, proper utilization of time and the fulfilment of the tradition of ancestor-Acharyas' order. He insisted upon framing his life according to Jain scriptures. Vikram-Sooreeshwarjee is known to all Jain sanghs of India (in their own different ways), some of which are as follows:-

Gujarat stands first to recognize him as the main disciple of Poojya Acharyadev Shree Labdhi-Sooreeshwarjee. He devoted all his life to Labdhi-Sooreeshwarjee and was his backbone..

Maharashtra remembers him as an excellent star, intelligent and well-versed in scriptures and a brilliant orator.

Karnataka has seen him as a person who had the ability to resolve disputed matters amicably.

Tamilnadu recognized him as their own. He was the man who promoted construction of many magnificent new temples, many monasteries (paushadhshala, upashrayas) He was a master guide to grand idol-installation ceremonies (Pratishtha Mahotsav).

Andhra Pradesh had recognized him as a very influential Acharya and an upholder of great truths embodied in Jain scriptures. Under his able guidance many great foot-pilgrimages had been organized successfully. One chhahri-palak yatra was undertaken from Secunderabad to Sammetshikharji lasting 191 days. Another chhahri-palak yatra was undertaken from Kolkata to Palitana lasting 211 days.

Madhya Pradesh, Rajasthan and Uttar Pradesh accepted him as a great motivator propagating Jain philosophy, a great star of Jain commands and a promoter spreading Jain influence, neither seen nor heard in last hundreds of years.

West Bengal and Bihar respected him for his great unifying force in binding together different sects of Jainism. He always preached for a united Jain-fold.

Many people living in places which he had not visited in India, had heard of one or other of his accomplishments of super-natural powers. He is known for his outstanding personality, inconspicuous merits and unlimited straight-forwardness.

Acharyashree Raj-Yash-Sooreeshwarjee has written a book titled "**Vikram Antar Vaibhav**" on celebration of 50th Anniversary of Vikramsooreeshwarjee's monkhood containing 50 different facets of his personality. On kal-dharma of Vikram-sooreeshwarjee M.S. in V.S. 2042 at the completion of 57 years of monkhood, Acharyashree Raj-Yash-Sooreeshwarjee wrote a book "**Vikram Guru ki Amar Kahani**" containing 57 facets of his personality (Annexure no.10)

If a person visited him two to three times in a day, at least on one occasion he would have found him engrossed in jaap (continuous utterance of stanzas). Age might have made him weak, but his mind was firm. A face filled with devotion (bhav) capturing the heart of devotees.

Vikram-Sooreeshwarjee's way of life and brief introduction:

Vikram-Sooreeshwarjee was born in Chhani (also known as

Dikshanagar as many people have accepted monkhood here), a suburb of Baroda. His father was Chhotalal Hargovandas Choksi, a prominent person of Porwal-caste. His mother was Prasannaben. He inspired his father to accept monkhood (Diksha) alongwith him. His fortunate father was no other than PoojyaShree Munivar Mukti-vijayjee M.S..

Balubhai (name of Vikram-Sooreeshwarjee before monkhood) was a lovable child to Prasannaben. He could not render nun-hood to his mother but in a miraculous way he performed "Niryamana" for last rites on her death-bed ensuring her heavenly abode. His elder brother Naginbhai was also his Gurubandhu (disciples of same Guru) and was well known as Poojya Acharyadev Navin-Sooreeshwarjee. Many of their relatives reside in Chhani to this date.

Balubhai ran away from his home-town Chhani and had to accept monkhood at Chanasma instead of Chhani. Chanasma is the sacred pilgrim place of **Bhateva Parshwanath** in Mehsana district in Gujarat. Vikram-Sooreeshwarjee was one of the senior disciples of Shreemad Labdhi-Sooreeshwarjee M.S.

He was one of the few prominent Acharyas of Jainism, who had carved an umpire position among them.

He successfully guided and mentored 125-150 monks and nuns in their ascetic life.

Everybody is searching for something and his various life-events offer that. A seeker gets hope, inspiration and support from his image.

He is revered by Jain devotees as the un-paralleled star of Jin-shaasan and one interested in shaasan discipline. Scholars of Nyaya (critical treatises on Vedic philosophy) and Tark-shastra (logic scripture) saw him as a professor of logic. People saw him as a strong foundation of Jain unity. Scholars of Vyakaran (Grammar) believed him to be a Grammarian, and Astrologers saw him as one well-versed in astrology. People were spell-bound by his discussions based on Aagams and other scriptures (shastras). People admired the virtues

of devotion and courtesy symbolizing Vikram-Sooreeshwarjee. Some considered him as a poet laureate of light verses. People deriving pleasure from devotional activities learnt something worthy out of his multi-faceted personality.

Probably, everybody searching a guide received some rays of hope, inspiration and encouragement from him. One should take the nectar of inspiration from the study of various facets of Vikram-Sooreeshwarjee's life. A contemplation of his inspirational preaching, which have been told in relevant pages, may be useful to all in their own lives.

"Vikram-Sooreeshwarjee's View On Life" -- Some Reflections

The soul is a sojourner of the infinite. When it goes from one body to another and one life to other, it carries one's own past-deeds (karma) and subtle impressions.

If one endeavors in any religious activity intensely during present life, the subtle impression of which transcends this body, he is likely to achieve that successfully in next birth (incarnation). Vikram-Sooreeshwarjee had been desirous of accepting monkhood in his previous birth itself.

He used to visit "Shantinath Bhagwan" temple at Chhani daily during his childhood asking God to bestow him with priest-hood. He believed that physical devotion (Dravya-Bhakti) to Jineshwar is only to acquire monkhood (total renunciation).

He might have been beaten for the fault committed by his childhood-friend, but he never revealed his friend's name, proving himself as a true friend.

He had primary education (in Gujarati) up to VII standard. He used to be equally engrossed in both studying and playing.

"Humility or humbleness is the easy key to successful life." Vikram-Sooreeshwarjee's life before and after monkhood was an ideal one. His humbleness to all was unique and brought him success.

Vikram-Sooreeshwarjee moved with Poojya Acharyadev Labdhisoreeshwarjee M.S. throughout his life like his shadow, bringing a feeling of heaven in his human life.

After the kal-dharma of Labdhisoreeshwarjee M.S., he spent about 15 years in the shadow of his own Guru Bandhu, Acharya Dev Jayant-Sooreeshwarjee M.S..

Vikram-Sooreeshwarjee had rarely written any book or done editing or publishing of books on his own wish, still he was famous as a well-known editor.

Vikram-Sooreeshwarjee M.S., right from childhood, had such a craving for meditation and knowledge, that he used to engross himself in any one of the five types of Swadhyay (self-learning activities) for maximum number of hours daily.

Vikram-Sooreeshwarjee never chased high respect but always kept this mind and heart most noble. His wonderful power of tolerance for all was a result of his noble mind.

Vikram-Sooreeshwarjee used to meet every one with love as he was guided by religion. People having anti-religious views also used to meet him. He received them also. He used to say that he will "meet all but mingle only with excellent persons". Great people do not hesitate to meet even sinners because, they do not mingle with all they meet and also have the power to transform them.

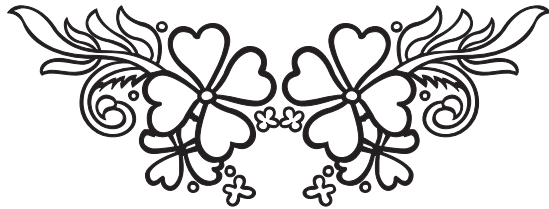
It is said "unless it is inevitable, do not tell anyone anything which hurts him". **Wound inflicted by a sword can heal, but one that is inflicted by speech does not heal.** The success of monkhood depends mostly on restraint of speech. This virtue was well-integrated in Vikram-Sooreeshwarjee's life. He did not like that whosoever comes in contact with him should feel unhappy or hurt by his words. It was not in his nature to indulge in counter-arguments or unfruitful discussions.

Whenever he had to reprimand a disciple, he punished him only for the sake of punishment without causing hurt.

He never enforced religious duties but explained its motives, as religion should be **propitiated in the mind and nurtured in the soul.**

When Vikram-Sooreeshwarjee was alive, many disseminations (prabhavana) were possible. He said, all can be brought under Jin-Shasan, but at no time for sake of self, for self group, party or community, Jin-Shasan can be undermined. Due to this strong belief, his heart used to reverberate with "**Jainam Jayati Shasanam.**"

Name of his disciples are in **Annexure No.5.** Followers got his memorials, idols and temples installed (**Annexure No. 8**).





(5)

Acharya Shree Raj-Yash-Sooreeshwarjee M.S.

(5)

Acharya Shree Raj-Yash-Sooreeshwarjee
M.S.



In Brief

1. Name before initiation into monkhood : Rameshchandra
2. Name of mother : Subhadraaben
3. Name of father : Jindasbhai
4. Date & place of birth 10th day of 2nd fortnight of Chaitra (Vad Dasham) of V.S. 2001 : (07.05.1945 A.D.) at Nadiad.
5. Date & place of initiation : 5th day of 2nd fortnight of Magh month of V.S. 2020 (02.02.1964 A.D.) at Mumbai, Lal Baug, (Bhuleshwar).
6. Name of Guru offering monk-hood : Acharya Vikram-Sooreeshwarjee M.S. (under auspicious guidance of Jayant-Sooreeshwarjee M.S.)
7. Name after initiation : Muni Shree Raj-Yash-Vijayjee
8. Date, place & name of Guru conferring post of Ganivarya (Panyas) : Maha Sud Chaudas (14th day of V.S.2038 (1982 A.D.)) at Chennai by Shree Vikram-Sooreeshwarjee M.S.
9. Date & place of conferring post of Acharya (Head of groups) : Posh Vad-1 Pratipada of V.S. 2043 (1987 A.D.) at Ahmedabad (1st day of 2nd fortnight of lunar month Posh).
10. Name of Guru conferring post of Acharya : Acharya Shree Naveen-Sooreeshwarjee M.S.
11. Details of distinguished incidents : Organised under his guidance for the first time :
 - (i) Jain-fair at Chennai in 1998-99 A.D.
 - (ii) Signature-campaign against abortion in 2008 A.D. at Hyderabad on occasion of National Ahimsa Conference.
 - (iii) Held discussions with Digambar Saint Shree Tarun Sagarjee

Maharaj to resolve and get a solution to matter regarding Antarikshjee pilgrimage place at Shirpur in Akola Dist. of Maharashtra in 2009 A.D.

12. Own Disciples : Till date, 7, including 1 Acharya (Annexure No. 5.)

(5)

Acharya Shree Raj-Yash-Sooreeshwarjee M.S.

An Elephant In Dream

On a fortunate day early morning, Raj-Yash-Sooreeshwarjee's mother Subhadraben dreamt of a beautiful elephant, shaking and tossing his trunk. According to Jain scriptures, when a supreme soul enters mother's womb, she has good dreams. This good omen indicated the glorious future of her son.

Rameshbhai, as Raj-Yash-Soori-shwarjee was known before monkhood, completed his primary education in home town Nadiad. He passed Higher Secondary Examination from Ideal High School in Mumbai. Then, he joined college at Mumbai for further study. He always got good remarks and rank due to his great grasping power, memory and sharp intelligence.

He used to worship God and visit Acharya Labdhi-Sooreeshwarjee M.S. regularly in order to offer Vandan (obeisance). Often he attended discourses of Panyas Vikram-Vijayjee M.S. from whom he received religious knowledge.

Right character is the result of Right knowledge. Rameshbhai had resolved to live a monastic life. Father Jindasbhai, a devout Jain, readily consented and whole-heartedly blessed his son. In 1964 A.D. (V.S.2020) at the time of entering into monastic order, mother Subhadraben advised her son to "practise tolerance" which is being completely and successfully followed by him in his life.

Rameshbhai was named Muni Raj-Yash-Vijayjee after he entered monastic order. Saint Upadhyay Jayant-Vijayjee proclaimed him as disciple of Panyas Vikram-Vijayjee.

Under the magnificent direction of Guru Panyas Vikram Vijayjee,

Muni Raj-Yash-Vijayjee studied several scriptures of Jainism. He also studied scriptures of other religions like old and new testaments of Holy Bible, Geeta, etc.

Religious and spiritual progress of Muni Raj-Yash-Vijayjee can be distinctly characterized which embody his personality.

Characteristics Of Raj-Yash-Sooreeshwarjee

(1) Utmost Faith On Preceptor

Before his initiation into monkhood, Raj-Yash-Soorijee was inspired by Einstein and wanted to be a great scientist like him. However, his Guru Shree Vikram-Soorijee, advised him to follow the path of attaining absolute knowledge leading to salvation of the soul and freedom from the cycle of birth and death. Having complete faith in his preceptor, Raj-Yash-Soorijee made sincere efforts to achieve the same.

Generally, a disciple might have a place in his heart for his preceptor. But, such was the submissive nature of Raj-Yash-Soorijee towards his preceptor, Vikram-Soorijee, that he could make a place for himself in Vikram-Soorijee's heart. For instance, once Raj-Yash-Soorijee fell down during vihar (travel by foot) and hurt himself. Due to this, he could walk very slowly and fell behind others. Vikram-Soorijee refused to have even a drop of water till his favourite disciple Raj-Yash-Soorijee reached him. Such was the place which Raj-Yash-Soorijee could create in the heart of his preceptor.

While guiding his followers about disseminations of Jainism, Raj-Yash-Soorijee used to get so engrossed that he often forgot food and sleep.

Once, Raj-Yash-Soorijee was suffering from constipation. Vikram-Soorijee gave him three times the recommended dosage of medicine with the blessing that he will get healed faster. Raj-Yash-Soorijee, having complete faith in his preceptor, took the extra dosage and got cured by next morning.

So engrossed he was in mastering Jain religious scriptures, that he hardly spoke to anyone during the first four years of his initiation

into monastic order.

(2) Oratory

He is a very good, brave and frank orator. Apart from having fluent proficiency to deliver lectures in languages like Gujarati, Hindi, English, Marathi, he has also very good command over Sanskrit & Prakrit. Notes from his lectures have been published by reputed daily newspapers like 'The Hindu' in Chennai, "Andhra Prabha" in Hyderabad, "Jai-Hind" in Ahmedabad, "Lokmat" in Nagpur, "Mumbai Samachar", "Janmabhoomi", "The Times of India" & "The Indian Express" in Mumbai.

In 1979, the Governor of Chennai, Late Prabhudas Patwari was anxious about floods in Morbi in Gujarat and requested Jains to give financial help to shelterless people. MuniShree, who understood the situation, delivered such effective and convincing lectures that brought forth generous donations from Jains to deal with this calamity.

At Chaaturmaas of Chennai and Bangalore with his Gurudev, he boldly contested Acharya Tulsi with his effective oratory. He has never stepped back out of fear from any opponent and has always convinced such person with a positive & fruitful approach.

He is a great orator not requiring to have pre-prepared speeches but can give "hat-speeches" successfully too. This presence of mind and sharpness greatly impressed his scholar-teacher Shree Narayancharya.

(3) Intelligent Representations

- (i) Even in adolescence, his representations about 8th chapter on Yogashastra were such that those were praised by (1) his teachers Susheelaben, Rajjuben etc. and also (2) Acharya Shree Chandroday Soorijee in V.S. 2031 at Shantinagar in Ahmedabad.
- (ii) Delivered a lecture in fluent Sanskrit in front of Sanskrit journalists at Benaras in 2000 A.D. on inspiration of

Digambar scholar Shree Phoolchandjee. He said that whereas governments of countries like Germany were giving lots of importance to Sanskrit, the Indian government was not. He told journalists that now-a-days news is full of murder, robbery etc. Instead of this, if journalists highlight good news, then public would get inspired to do good deeds. The journalists were impressed.

(iii) During press-conference at Satana in year V.S. 2056 (2000 AD) he responded to various issues raised by journalists as follows:-

- (a) He said that western culture is leading to lavishness and unethical conduct. All religious leaders must come together on a single platform to counter this and lead people towards right path.
- (b) Upon being asked for his review on "Water" film, he said that there is an impression that only films will sexual and violent content will do well. However, it is not so. Unprecedented success of TV serials like Ramayan, Mahabharat, movies like Hum Aapke Hain Kaun, etc prove the same. So he advised that films must not have misleading content.
- (c) On the issue of Ram-mandir at Ayodhya, he said that it is not that if Ram-mandir is built Hindutva will become predominant or if Masjid is built, Islam will be predominant. So do not fight amongst yourselves.
- (d) About being questioned on Varshidaan (throwing money and material things by a person taking monkhood), is it not show business, he said that it is not. Teerthankar Mahaveer had given Varshidaan for 1 year before taking monkhood. It is a symbol of leaving possessiveness. Also message is conveyed to society that one can lead a life with minimum possession without greed.

- (e) Upon being told asked about the inclination of today's youth towards religion, he said that they would surely connect if shown the right direction. In a Jain fair organized in Chennai in December 1999 A.D., about 4000 youth participated. He told them that on 31st December night people party in hotels and have drinks. Instead of this at midnight he organized "Bhakti" in which 4000 youth participated whole-heartedly to welcome the New Year. So, today also youth are interested in religion. Social and religious leaders need to give them proper direction to develop their interest.
- (f) About being asked about why he wants to bring Digambar and Shwetambar sects together, he said that there can be difference of opinion but there should not be difference of heart. He said there is a need to meet more often and sit together. This will solve majority of differences and help propogation of common minimum agenda of Jainism.
- (g) Upon being asked whether India can become a Hindu nation, he said that India can surely become a Spiritual nation. Use of the word "Hindu" is not needed. Meaning of the word "Hindu" as is being used now is not what was used in Vedic scriptures.

(4) Presence Of Mind

Once in Mumbai, Gachhadhipati Acharya Shree Ramchandra-Sooreeshwarjee remarked that Raj-Yash-Soorijee had come to meet him only for brain-washing him to get converted from bey-tithi to ek-tithi (Tithi means date. Ek-tithi people celebrate big day on 1day. Bey-tithi people celebrate big day on 2 days wherever applicable). Raj-Yash-Soorijee immediately submitted that he had not come for brain-washing him but for spreading RamchandraSoorijee's name and fame over the world.

Pinkiben, a journalist at Chennai, commented that saints only ask

millionaires to come forward. Raj-Yash-Soorijee immediately responded "sincere activists / volunteers like Suresh Golechha who are not multi-millionaires are also brought forward".

A big pad-yatra (holy pilgrimage on foot) was held in 1974 from Secunderabad to Sammet Shikhar. This lasted 191 days in which 400 pilgrims and 50 Jain saints participated. Some ministers during the pad-yatra said, "This is the grandest pad-yatra for such a long period." To a comment that such expenses are extravagant, Muni Shree Raj-Yash-Vijayjee replied that cost of single election is enough for four pad-yatras (foot-pilgrimages).

(5) Treasure Of Novel Ideas

His brain is so fertile that he is continuously able to think up and implement new ideas about various activities, projects, ceremonies etc. His sharp brain evolves novel methods of presentation, but he presents to public after taking opinion of various people. This is the reason for his popularity. Some examples:-

- (I) Benaras is land of 16 Kalyanaks of 4 Teerthankars i.e. Shreyansnathjee, Chandraprabhjee, Suparshwanathjee & Parshwanathjee. This triggerred a unique idea in his mind to create a logo for use in letterpads, patrika etc. in Benaras using the laanchhans (symbols - Rhino, Moon, Swastika, Snake) of all the four Teerthankars. Placement in the logo was as such - Snake on top of Rhino, with Moon & Swastika on either sides of the Snake.
- (ii) In V.S.2067 (2011A.D.) Raj-Yash-Soorijee's chaturmaas was at Chikpet in Bengaluru. This was the Golden jubilee year of Labdhi-Soorijee death-anniversary. He got a unique idea of creating a "Labdhi-jyot" (lamp leading from darkness to light) which he decorated and carried with him enroute Bengaluru from Mumbai. He also kept pooja and recited Labdhi Ektisa (devotional songs of 31 stanzas) at places of halt to create awareness about Labdhi-Soorijee at those places.

(iii) On day of kaldharma of Labdhi-Sooreeshwarjee (5th day of 1st fortnight of Shraavan month), he successfully organized 18250 lamps to be placed on roads in Bengaluru, despite it being a rainy day.

(6) Author & Devotional Poet

(A) Excellent Author :

He is a very good author, having authored & edited many books in English, Gujarati, Marathi and Hindi as follows :

1. "Jain Dharm-Ni-Roop-Rekha" contains the fundamental principles of Jainism and opinions of scholars about Jainism, which was translated in English, Hindi, Telugu, Kannad and Tamil.
2. "Sangh-Yatra-Smruti-Granth" in Gujarati, historical record of two great pad-yatras (foot-pilgrimage), from (1) Secunderabad to Sammetshikharjee, and other (2) Calcutta to Palitana, the great pilgrimages as per Jainism."
3. "Vikram Guru ki Amar Kahani," A biography of Gurudev Acharya Vikram Sooreeshwarjee in Gujarati & Hindi.
4. "Arihant-Pad Vivechan" (Hindi) (A description of God Arihant).
5. "Siddha-Pad Vivechan", (a description of God Siddha in Gujarati).
6. "Bhagvatisootra", (a collection of discourses of Acharya Labdhi-Sooreeshwarjee)

He has about 50 books to his credit in above mentioned languages in form of essays, dialogues etc.

(B) Devotional Poet :

He is a very good Poet. In order to pay obeience to Teerthankar Suparshwanathji, Munisuvrat Swami and Chandraprabhjee, he created a long poetries in form of "Panch Kalayank Pooja". Shree Chandraprabhjee's Panch Kalyanak Pooja

was created by him at Sivni within 3 days. This was at the behest of seed sown some years back in Raj-Yash-Soorijee's mind by teenager devotional singers Manoj and Mohan of Choolai in Chennai. He also composed prayers of 24 Teerthankars within 3 days only at Nagpur before departing for Prathishta of Temple at Benaras which is the land of 16 Kalyanaks (benevolent days).

(7) Metaphysician :

He also played a very good role in field of Metaphysics. He completed five Pithika of Soorimantra in 1989, a course of chanting mantras for one lakh times and strict penance up to 84 days. He attained spiritual strength not only by knowledge and character but through deep meta-physics.

A real incidence of fearlessness through vigorous power of Meta-Physics:

Early one morning, in 1979 when Acharya Vikram Soorijee with some Jain Saints, including Muni Shree Raj-Yash-Vijayjee were walking through Ooty hills, a historical incident took place. Acharya Vikram-soorijee with other saints walked ahead while Muni Raj-Yash-Vijayjee with two other saints, Muni Sarva-Shree Nandi-Yash-Vijayjee and Vishrut-Yash-Vijayjee were walking behind. It is said that the Ooty hills contains a road of 62 hair-pin bends and is a habitat of 700 elephants.

At the place where Muni Shree Raj-Yash-Vijayjee was walking, the branches of trees were trembling. He thought it might be the monkeys. But in few minutes, some big and heavy stones began to fall. Muni Shree Nandi-Yash-Vijay said, "definitely an elephant is coming towards us by crushing the tree and it is better for us to run fast." All the three saints and one lay-man along with them ran away fast, but the elephant also ran behind them. Muni Shree-Nandi-Yash-Vijay said that the elephant was faster than them and it was better to sleep under a tree and pray to God. All the three saints slept under the tree and that layman hid himself somewhere. The elephant came under the tree and with his trunk first he smelled the leg of Muni

Shree Raj-Yash-Vijayjee and then gently touched it with its trunk. Muni Raj-Yash-Vijayjee had already started uttering the 34th stanza of Bhaktamar Stotra. On completion of the stanza, the elephant trumpeted loudly and ran away.

It was a historical incident which was the test of meta-physics and Muni Shree Raj-Yash-Vijayjee, attained glorious success.

After the Kal-Dharma of Gurudev Vikramsoorijee, Acharya Navinsoorijee awarded the post of Acharya to Panyas Shree Raj-Yash-Vijayjee and declared him as Acharya Raj-Yash-Sooreeshwarjee in 1987 A.D. at Ahmedabad and predicted that his career would be glorious one and blessed him for his progress.

(8) Open-Mindedness To Other Religions & All Sects Of Jainism

These incidents prove that Raj-Yash-Soorijee was of an open mind towards other religions and also all sects of Jainism.

- (a) He adopted a system of meeting many saints / religious leaders of different religions to discuss and find a solution to (i) attract youngsters to religion (ii) eradicate addictions , riots, robbery, murder, unethical activities from society. Example, he met Triambikanand of Swaminarayan sect, Charansingh Of Sikhs, Bishop D.K.Sahoo of Christians, Muzaffar Hussain of Muslims and Dalai Lama of Tibetan-Buddhists.
- (b) He also frequently met saints of different Jain-sects like Anand Rishi, Pravin Rishi, Muni Roopchandjee, Kewal Muni, Gautam Muni, Namra Muni of Sthanakwasi sect, Yuvacharya Mahapragajee , Rakesh Muni, Sahil Muni of Terapanthi sect, SarvaShree Vidya Sagarjee, Vira Sagarjee, Bahubali Sagarjee, Tarun Sagarjee of Digambar sect.
- (c) In V.S.2050 (1994 A.D.), his Chaaturmas was at Itwari in Nagpur. At that time Chaaturmas of Mahasati (Nun) Preeti-sudha-shreejee of Sthanakwasi sect was also at Ramdaspet Nagpur. Upon request of sangh including Member of

Parliament Vijay Darda, he agreed to have a joint entrance first at Ramdaspet with Preeti-sudha-shreejee to show strength of Jain unity, even though his entire entourage had to walk 5-6 km extra. After the grand entrance ceremony at Ramdaspet was over at about 1 pm, there was a huge clamour of the public to take the blessings of Raj-Yash-Sooreeshwarjee. Vijay Darda was highly impressed by the simplicity of Raj-Yash-Sooreeshwarjee. Then Raj-Yash-Sooreeshwarjee with his entourage proceeded to have the entrance at Itwari where they reached by evening and he with all his saints could do aayambil only around 5 p.m. As told by President of Nagpur Itwari sangh Shri Amarchandbhai, this was probably the first incident in history that Chaaturmaas entrance procession lasted the whole day.

- (d) An old nun Manohar-shreejee of Khatargach sect was stationed at Nagpur due to her ill-health. When she was on her death-bed, Raj-Yash-Sooreeshwarjee was beside her the whole day reciting holy Jain scriptures and hymns till she attained kaldharma. This despite her being from another sect.
- (e) Looking at the efficiency of Raj-Yash-Soorejee in undertaking fantastic renovation of Bhaktamar Temple at Bharuch, Gachhadhipati Acharyashree Bhuvan-bhanu-sooreeshwarjee in V.S.2005 suggested that Raj-Yash-Soorijee must undertake project of "Shasanam" temple for unity of all Jains. Due to immense respect for elders, Raj-Yash-Soorijee could not decline the same. However, after the Kaldharma of Bhuvan-bhanusoorijee, in the condolence meeting, Raj-Yash-Soorijee said that since he is pre-occupied in other works, he will be happy if any of the capable disciples of Bhuvan-bhanu-sooreeshwarjee can take up Shasanam temple work.
- (f) Irrespective of sects-differentiation, he could by his

frankness, appreciate :-

- (i) In 2012/13 A.D. World Religious Conference held at U.N.O. was attended by 1800 priests of different religions of the world. Baba Jain, a Sthanakwasi Jain, was the secretary of the entire program and Smt. Indu Jain, a Digambar Jain, was appointed as the President of that program for one day. Raj-Yash-Sooreeshwarjee heartily appreciated the same and remarked that it was a matter of great pride for all Jains that 2 Jains were at such high position presiding over all religious heads in the world conference.
- (ii) During 2011-12 AD Raj-Yash-Sooreeshwarjee's Chaaturmaas praves (entry) in Bangalore, a Sthankvasi Jain Upadhyay Praveen-rushijee (Disciple of Acharya Anand-rushijee) was also present. Therein, he pleaded to Raj-Yash-Sooreeshwarjee that he had without seeking Raj-Yash- Sooreeshwarjee's permission, got his name printed in the invitation of celebration of birth ceremony of Anand-rushijee. Looking at the faith which Praveen-rushijee had reposed in him, Raj-Yash-Sooreeshwarjee graciously accepted the invitation. At this celebration, 1008 followers of Praveen-rushijee had vowed to undertake atthai tapasya (8 days of continuous fasting) and the pachhkan (vow) was accepted through Raj-Yash- Sooreeshwarjee.

(9) Staunchness

He is a staunch follower of code of conduct of Jain saints. In V.S. 2046, during foot-pilgrimage to Manikyaswami (Adinath Temple) at Kulpakjee, he got a cardiac problem. He refused to use an ambulance to avoid use of motorized vehicle as code of conduct did not approve of the same. He moved by a chair to give guidance on renovation of sculptures at Kulpakjee.

(10) Always Follows His Intuition

Although he did never seen idol of Uvassagarham, neither had he been there, nor he had ever thought about it, yet on the request of Niranjani Choksi who had taken the laabh (benefit) of pratishtha (installation ceremony), his intuition said that he must involve himself in getting the pratishtha done.

In 1994 A.D., while announcing at Nagpur about his next Chaaturmaas, everybody expected that it will be at Raipur, Rajnandgaon or Dhamatari. However, he followed his inner voice not to leave Uvassagarham after installation of the idol and he had next Chaaturmaas there in 1995 A.D.

(11) Expertise In Art Of Sculpture

Due to his expertise in art of sculpture, after the kalidharma of Acharya Vikram-Sooreeshwarjee, Raj-Yash-Sooreeshwarjee reached Bharuch to complete the work of renovation of Munisuvratswami temple started initially by Vikram-Sooreeshwarjee. He also gave direction for renovation of several temples and pilgrimages which are as per Annexure no. 6 & 7 herein at the end of the book.

(12) No Interference

Raj-Yash-Sooreeshwarjee never believes in interfering in managing the temples and pilgrim centers and monasteries. He guides and helps build them, and leaves the management to the trusts.

(13) Utmost Desire For Knowledge

He has really gained a good nectar of knowledge under the guidance of his Guru Maharaj Shree Vikram-Sooreeshwarjee who was following the same mode of life, had acquired knowledge from Dada Gurudev Shree Labdhi-Sooreeshwarjee Maharaj.

Tattvarth is his favourite scripture. He tries to study different materials on this subject, may it be from Digambar or Shwetambar, and loves to spread knowledge about it. He has also created abridged version of Tattvarth.

Such was his desire for knowledge that he studied about

Bhaktamar for more than 10 years through different scriptures and sources. This also resulted in his creation of Bhaktamar Darshan Granth.

While at Benaras in 2000 AD, he used to discuss a yet-to-be-published book on tantra shastra written by a very learned person of mantra-tantra-yantra, Shree Vajra Bhushan Trivedi with him everyday for hours together.

He also acquired deep knowledge of Vastu Shastra (Architectural scriptures) to be able to construct temples in proper manner. This expertise was utilized by him in constructing very old temples at Benaras, Bharuch, Kulpakji, Uvassagahram and Purna Teerth.

(14) Straightforwardness And Positive Approach

Due to lack of proper knowledge about Anekantvad people assume a sense of contrast. So is the case in the life of which actually Raj-Yash-Sooreeshwarjee lives and what we see from outside. He is very straight forward. He never keeps any prejudice in his mind against any person, even if he may have opposed him in public. He always keeps positive approach, even if the person may be his opponent. He is just like a strong pillar which stands firm and upright in any storm. He is very mellow with the whole world.

(15) Great Organisational Skills

This virtue has made him successful in inspiring & guiding his followers to arrange for

- (i) A historical Jain fair at Chennai in 1999 which was visited by one million persons including renowned personalities and dignitaries of various fields of politics, literature, social-religious leaders, activists etc.
- (ii) A Mini Jain fair at Nagpur after about 2000 A.D.
- (iii) National Ahimsa Conference at Hyderabad in 2008 A.D.
- (iv) Inviting thousands of devotees to Palitana for the large nos of historical rituals of four months of monsoon in V.S. 2065,

2069 & 2074

- (v) Foot pilgrimages
- (vi) In 1977 A.D. at Chowpatty in Mumbai, a great celebration was held in order to felicitate 108 devotees from across India, who had wished to enter into monastic order. Citizens of Mumbai had never seen such a grand felicitation ceremony in past. Muni Raj-Yash-Vijayjee, on the contrary remarked "Why are all of you astonished to see 108 devotees desirous to renounce materialistic affairs? In fact it is a matter of surprise that lacs of lay-people are present for this ceremony but Jain devotees are very few."
- (vii) Installations of deities, idols etc. as per Annexure No. 6 & 7, 8.

(16) Magnetic Personality

His profound knowledge, efficiency, rational approach to various problems of society have attracted rulers & no. of political leaders to visit him for blessing, guidance etc. viz. (1) Late Chimanbhai Patel & Late Chhabildas Mehta, the then Chief Ministers of Gujarat. (2) Shree Narendra Modi, Ex. Chief Minister of Gujarat and now the Prime Minister of India. (3) Shree Sundarlal Patwa, Cabinet Minister in Govt. of India & Chief Minister of Madhya Pradesh. (4) Shree Murali Manohar Joshi, Cabinet Minister in Govt. of India. (5) Shree Nitin Gadkari, Bharatiya Janata Party President and a Cabinet Minister of India. Bharatiya Janata Party President Shree Amit Shah. (6) Late Ashokbhai Bhatt, the then Speaker of Gujarat. All these dignitaries including Shree Atal Bihari Bajpai Ex. Prime-Minister of India is also benefitted from the divine power of Acharya-Shree.

Such was his desire for knowledge that he studied about Bhaktamar for more than 10 years through different scriptures and sources. This also resulted in his creation of Bhaktamar Darshan Granth.

While at Benaras in 2000 AD, he used to discuss a yet-to-be-

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He also acquired deep knowledge of Vastu Shastra (Architectural scriptures) to be able to construct temples in proper manner. This expertise was utilized by him in constructing very old temples at Benaras, Bharuch, Kulpakji, Uvassagahram and Purna Teerth.

(17) Kind-Hearted

He believes that a person can't sleep if he hears that someone else is hungry.

He always makes it a point to get help to those Jains who cannot afford education and living. In such cases he convinces the affluent to bear the cost of education and ration of those who cannot afford the same. He has been doing this in Ahmedabad, Bharuch, Khambhat etc.

(18) Humbleness

There are many instances of his humbleness. For example,

- (i) He was to be elevated as Acharya in V.S. 2042, but due to ill-health of Vikram-Sooreeshwarjee, he declined to accept the same.
- (ii) On the occasion of completion of 100th Oli of Vardhman tap by Gachchhadhipati Acharyashree Ashok-Ratna-Sooreeshwarjee at Bengaluru, Raj-Yash-Sooreeshwarjee bowed before him and sought his blessings to be able to do such a penance himself.
- (iii) He is always humble towards tapasvis. Example, Hansratna M.S. has done continuous fast for 6 months and Gun-ratna-samvatsar-tap. Raj-Yash-Sooreeshwarjee is extra humble towards him due to his very difficult tapasya (penance).

(19) Razor-Sharp Memory

He had a unique way of memorizing - to repeat the words slowly, little loudly and clearly -- so that he could understand the meaning and memorize. Example, using this method he could memorize 350 stanzas of Pakhi-Sootra in just 3 days.

He could also remember the dictionary (Amarkosh etc.).

Such great is his memory power that even while giving religious discourse, he is able to recollect and quote the shlokas of Shreemad Bhagwad Geeta and Bhartuhari alongwith Jain religious scriptures without prior preparation.

(20) Ability To Sit Over Long Periods Of Time

He can sit at a place without movement for long periods of time. Example, in V.S.2060 (2004 AD), at Bharuch, he sat from 03:45 AM to 01:30PM continuously for Kamala-Vidhya-Poojan.

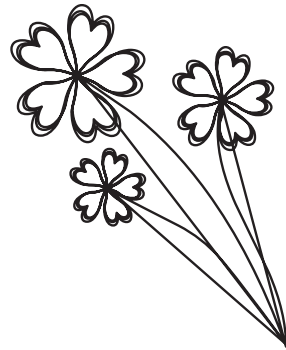
There are many more instances where the poojan has lasted for more than 4-6 hours and Raj-Yash-Sooreeshwarjee M.S. has sat continuously through the poojan.

He is well-known for his logical and convincing thoughts and suggestions about various issues & aspects of Jainism. Therefore well-known scholars, senior saints, Gachchhadhipati Acharya Sarvashree Jayghosh-sooreeshwarjee M.S., Sooryoday-sooreeshwarjee M.S. etc. also have utmost respect & highest regards for him. They often refer to him for his opinion in addition to Gachchhadhipati of his own group Shree Ashok Ratna-Sooreeshwarjee M.S. Over & above this, Tapa-Gachchhadhipati Late Shree Prem-sooreeshwarjee M.S. showered his blessing on Acharya Shree Raj-Yash-Sooreeshwarjee M.S. by appointing him as his representative in a meeting of saints at Godijee Parswanath, Paydhuni, Mumbai in V.S.2063 (2007 AD).

In addition to his number of virtues, capacities, efficiency, his devotion to his elders is unique one. With great humility and devotion, he keeps in his memory, important events of life of his elders / seniors / priests / teachers etc., arranges befitting programmes

with unfailing regularity to commemorate these events of (1) Acharya Shree Heer-Sooreeshwarjee (2) Acharya Shree Vijay-anand-Sooreeshwarjee (Atmaramjee) (3) Acharya Shree Labdhi-Sooreeshwarjee (4) Acharya Shree Vikram Sooreeshwarjee and therefore he is showered with blessing by his elders / teachers, Gurudev etc. However, in his success, one cannot forget co operation from nun Vacham-yama-shreejee well-known as Ben M.S. There are more than 60 saints & nuns obedient to him.

His elders / seniors, Jains and even many non-Jain-leaders have great faith in his glorious activities in interest of Jainism, spiritual upliftment of every life/body etc. They bless him & pray that may he lead a lengthy healthy / active life.



Abbreviations & Jain Terminology with meaning

- (1) Aacharya / Acharya : Main-saint, Head of groups of Saints / Monks.
- (2) Amavasya/Amas : Last day of month as per Indian/Gujarati astrology and astronomy when no moon appears at night (No-moon day / New moon day)
- (3) Ayambil : A penance when one observes a vow to take (i) boiled water during period 48 minutes after sunrise & before sunset. (ii) food consisting of just cereals and pulses, only once during period of 48 minutes before sunset. Dairy products, green vegetables, edible oil, anything sweet, sour, fresh fruits & dry fruits, spices, etc. are not allowed. Those who observe staunchly do not take even salt.
- (4) Chhari-Palak : Observing six vows during pilgrimages, viz. to (i) walk bare-feet only without using shoes, vehicle. (ii) sleep on a woollen/cotton bed sheet. (iii) do essential rituals twice a day - first time in the morning exceptionally between mid-night & mid-day and in the evening (exceptionally between mid-day & mid-night to repent for misdeeds and to worship God as per prescribed procedure for 48 minutes every time, (iv) take food only once in during day - time between 48 minutes after sun-rise & before sun-set. (v) abstain from food having life and (vi) to observe celibacy.
- (5) Chaaturmaas : Stable residence for religious rituals during monsoons

- (6) Dev : Suffixes to Guru, Monk & God for respect.
- (7) Gachha : Group of followers / disciples.
- (8) Gachhadhipati : Main head monk of group of followers / disciples.
- (9) Jaap : Repeated chanting of mantras & shlokas
- (10) Jain : Follower of "Jin"
- (11) Jin : One who has achieved victory over vices, misdeeds, passions and agonies of births & deaths
- (12) Kal-Dharma : Death of Jain monk
- (13) Kalyanak : Benevolent / Welfarist
- (14) Maharaj : Suffixed or prefixed to a Saint for respect.
- (15) M.S. : Maharajsaheb
- (16) Moksh / Mukti : Liberation from agonies of birth- death, etc.
- (17) Muni : Saint / monk.
- (18) Names of 12 months as per Indian / Gujarati Calendar (Astronomy):
 - (a) K/Ka : Kartik / Kartak
 - (b) Ma : Magsar / Mrugshirsh
 - (c) P : Posh
 - (d) M : Maha / Magh
 - (e) F/Fa : Falgun / Fagan
 - (f) C/Ch : Chaitra
 - (g) V/Vei/Vai : Vaishakh
 - (h) J : Jyestha / Jeth
 - (I) A/Ash : Ashadh
 - (j) S : Shravan

- (k) B : Bhadrapad/Bhadaravo
- (l) Aso : Aso
- (19) Pakhi : Fortnight
- (20) Panch : Five
- (21) Paushadh-Shala : Place for meditation /rituals, also used as temporary residence of Jain saints / monks.
- (22) Pooja : Worship
- (23) Poojya : Deserving worship
- (24) Poonam/Poornima : Full-moon day
- (25) Prabhavak : Influencers/Creators of impression, reputation
- (26) Samvat : Century/era
- (27) Samvegi : Activities for approaching salvation fast, i.e. liberation from agonies of cycles of births& deaths, etc.
- (28) Sangh : An association / group constituted comprising four categories viz. (1) Monk / Saint (2) Nun (3) Listeners & follower gents (Shravak). (4) Listeners & follower ladies (Shravika).
- (29) Sarva : All
- (30) Shree : Abbreviation of Shreeman used by prefixing to name of a live human & suffixing to designation of an authority or to name of a nun for their respect.
- (31) Sootak : Principles of keeping away for certain periods from (i) persons having occupation of skinning of dead animals or killing animals. (ii) ladies under menstruation or in post-partum/post-

- natal period. Also if someone has touched, lifted, seen face of human dead-body, he/she cannot do pooja in temples. This is as prescribed by knowledgeable selfless saints in their scriptures.
- (32) Sthanakwasi : A sect of Jains who have no faith in idol-worship.
- (33) Sud : Waxing phase - first fortnight of a month during which moon gradually develops day-by-day.
- (34) Tapa : Title conferred upon Jainacharya Shree Jagat-chandra-soorejee by a king as he observed Aayambil Tap (penance) for very long period
- (35) Tapasvi : One who does penance
- (36) Teerth : System which helps in removing the agony of birth and death etc. as if swimming and crossing an ocean.
- (37) Teerthankar : One who establishes a system known as "Teerth".
- (38) Upadhyay : A saint who learns & teaches Jain scriptures.
- (39) Vad/Vadi : Waning phase - second fortnight of a month during which moon gradually reduces day-by-day.
- (40) Vikram : Name of a king well-known as remover of agonies of others.
- (41) V.S. : Vikram Samvat Year counted from Vikram-era.

ANNEXURE No. 1
[Descriptive at Page No. 16]

Names of Jain-Saints who left Sthanakwasi sect & became disciples of Acharya-Shree Atmaramjee (Anand-sooreeshwarjee) when he accepted the sect of idol-worshippers :-

Name as Samvegi saint	Earlier Name as Sthanakwasi saint
(1) Laxmi-Vijayjee	- Vishanchandjee
(2) Kumud Vijayjee	- Champalaljee
(3) Rang-Vijayjee	- Hukamraj-jee
(4) Charitra-Vijayjee	- Salamatraijee
(5) Ratna-Vijayjee	- Hakimraijee
(6) Santosh-Vijayjee	- Khoobchandjee
(7) Kushal-Vijayjee	- Kanaiyalaljee
(8) Pramod-Vijayjee	- Tulsiramjee
(9) Kalyan-Vijayjee	- Kalyanchandjee
(10) Harsh-Vijayjee	- Nihalchandjee
(11) Heer-Vijayjee	- Nidhanmaljee
(12) Kamal-Vijayjee	- Ramlaljee
(13) Amrut-Vijayjee	- Dharmchandjee
(14) Chandra-Vijayjee	- Prabhu Dayaljee
(15) Ram-Vijayjee	- Ramlaljee
(16) Chandan-Vijayjee	- Chandanmaljee

Note :- Thereafter 34 devotees accepted great vows through him & became his disciples and disciples of those disciples. Out of those, Acharyashree Kamal-sooreeshwarjee M.S. and Acharyashree Vallabh-sooreeshwarjee proved their ability to lead the whole group efficiently and they were designated as supremo (Gachhadhipati) of the group.



ANNEXURE No. 2
[Descriptive at Page No. 15]

Copies of the letters/ requests to Acharyashree Atmaramjee from "World's Congress Auxiliary Committee on Religions Congress", through Chairman Rev. John Henry Barrows D.D., CHICAGO, U.S.A.

A Letter Dt. 16-11-1892 to be member of the Auxiliary Committee

**World's Congress Auxillary Committee on Religions Congress,
Rev. John Henry Barrows D. D.**

Chairman :

CHICAGO, U. S. A.

Nov. 16, 1892.

2330 Michigan Ave.

Mr. Atmaramji,
Bombay (India)

Please address me :

William Pipe,
2330 Michigan Ave, Chicago,
United States of America.

Dear Sir,

There will be mailed to you in the course of a week an appointment as a member of the Advisory Council of the Parliament of the Religions to be held in Chicago in 1893. In the meantime the Chairman instructs me to ask you if you will kindly forward to me at your earliest convenience two photographs of your-self and a short sketch of your life. These are to be used in preparing the illustrated accounts of representatives of the great faiths of the world.

Will you therefore give this matter your earnest consideration and forward to me as soon as possible, what is requested ? Some other Pictures and explanatory literature that would illustrate any feature of Hinduism would be much appreciated. With fraternal greeting.

I am,
Faithfully and Sincerely Yours
William Pipe.

B Letter Dt. 3-4-1893 :

Muni Atmaramjee,
9 Bank Street, Fort,
Presidency Mills Co. Ltd,
Reverend Sir,

Chicago, U.S.A. April 3rd, 1893.

I am very much delighted to receive your acceptance of your

appointment together with the photographs and the biography of your remarkable life. Is it not possible for you to attend the Parliament in person? It would give us great pleasure to meet you. At any rate, will you not be able to prepare a paper which will convey to the accidental mind, a clear account of the Jain faith which you so honourably represent? It will give us great pleasure and promote the ends of the Parliament if you able to render this service.

I send you several copies of my second report.

Hoping to hear from you soon and favourably, I remain, with fraternal regards,

Yours cordially,
John Henry Barrows
Chairman

Committee of Religions Congress

C Request Dt. 12-6-1893 from the Congress, Chicago,
U. S. A. June 12th, 1893

Chicago, U. S. A. June 12th, 1893

My Dear Sir,

I am desired by the Rev. Dr. Barrows to make an immediate acknowledgment of your favour of May. 13. It is eminently to be desired that there should be present at the Parliament of Religions a learned representative of the Jain community.

We indeed are sorry that there is no prospect of having the Muni Atmaramjee with us and trust the community over which he presides will depute some one to represent. It is, I trust, needless for me to say that your delegate will be received by us in Chicago with every distinction and during his stay here will receive of our hospitality in as great a measure as we are able to record it. If you therefore decide to send a representative will you kindly cable the fact to me? The paper which learned Muni is preparing will indeed be very welcome and will be given a place in the programme in keeping with the high rank of its author. Although we here in Chicago, are a long distance from you, the name of Muni Atmaramji is frequently alluded to in religious discussions. For the purpose of illustrating the Volumes which are to record the proceedings of the Parliament of Religions, I am in want of a few pictures to illustrate the rites and ceremonies of the Jain faith. May I ask you, to procure these for me (at any expense) and send it at your earliest convenience.

I am
Very yours,
William Pipe

Editors' Note / Remarks :

N. B. : (1) It is felt that after "May - 13" in second line and last word in the last line, viz., "In" is misprinted for "It" and "eonvenience" is misprinted for "C"

(Above letters copied from Biography described on page no. 385 to 387 at the end of this annexure.)

(As per page no. 390 of Biography in Hindi by his nearest disciple Acharya Shree Vallabh-sooreeshwarjee M. S. under heading Navyug-Nirmata reprinted by publishers

- (1) Shree Atmanand Jain Sabha, 2/82 Roopnagar, Delhi &
- (2) Mahattara-nun Shree Mrugavatijee Foundation, Delhi & printed by Shree Jainendra Press, A-45, Narayan Phase-I, New Delhi - 110028)

(D) Note below photo

Shree Atmaramjee as his acquittance/reputation in report of "World's Parliament of Religions on page no. 21 published from London.

No man has so peculiarly identified himself with the interests of the Jain Community as Muni Atmaramji. He is one of the noble bards sworn from the day of Initiation to the end of life to work day and night for the high mission they have undertaken. He is the High priest of the Jain community and is recognised as the highest authority on Jain Religion and literature by Oriental Scholars. //

OR

No man has so peculiarly identified himself with the interests of the Jain community as "Muni Atmaramjee." He is one of the noble band sworn from the day of initiation to the end of life to work day and night for the high mission they have undertaken. He is the high priest of the Jain community and is recognised as the highest living "Authority" on Jain religion and literature by oriental scholar.

(Copy of the note printed on page no. 31 of Hindi biography of Acharya Shree Atmaramjee under heading "Gunanuvas" compiled by Panyas Pravar (senior-expert in an important Jain scripture) present Acharya Shree Ratnasen-soorejee & published by "Divya Prakashan C/o. Shree Surendra Jain, Ground Floor, A-7, Kolbhat Lane, Dr. M. B. Velkar Lane, Mumbai-400002. Phone : 022-22034529 (Resi. 022-26840562), Mob. 9892069330.

ANNEXURE No. 3

[Descriptive at Page No. 12]

A Details of Books/Scriptures authored by Shree Atmaramjee (Anandsooreeshwarjee) M.S.

Sr. No.	Name of Book / Scripture	Place	Commencemnt (Vikram Samvat-V.S.)	Place & Year of Completion	Remarks
(1)	(2)	(3)	(4)	(5)	(6)
(1)	Shree Nav-Tattva [Nine Elements (Philosophies)]	Binaulee	1924	Badaut-1924	
(2)	Shree Jain-Tattva Darsh (Idealist of Jain Elements (Philosophies)	Gujaran-wala	1937	Hoshiyarpur-1937	
(3)	Shree Agyan Timir Bhaskar (Sun in darkness of knowledgelessness)	Ambala	1939	Khambhat-1942	
(4)	Shree Samyaktva Shalyoddhar (Renovation of misunderstanding to bring right faith)	Ahmedabad	1941	Ahmedabad-1941	
(5)	Shree Jain-Mat Vriksha-(Jainology Tree)	Surat	1942	Surat-1942	
(6)	Shree Chaturth-Stuti-Nirnaya Part-I (Fourth-stanza-Decision)	Radhanpur	1944	Radhanpur-1944	Elaborating the necessity of 4 th stanza to remember & pay respect to Dev-Devi followers of Teerthankars
(7)	 Do Part-II	Patti	1948	Patti-1948	
(8)	Shree Jain-Dharm Vishayak-Prashnottar (Questions & Answers about Jain religion)	Palanpur	1945	Palanpur-1945	
(9)	Shree Chicago Prashnottar (Questions and Answers for World Religions Parliament at Chicago)	Amritsar	1949	Amritsar-1949	
(10)	Shree Tattva-Nirnaya-Prasad (Grace of decision about Philosophies elements)	Jeera	1951	Gujaranwala-1953	
(11)	Shree Isai Mat-Samiksha [Review of Isai (Christian) Faith]				
(12)	Shree Jain-Dharm-ka-swaroop (Appearance of Jainism)				

B Devotional Songs/Poems, [Poojas (Prayers), Stavans (Hymns)

Sr. No.	Name of Book / Scripture	Place	Commencemnt (Vikram Samvat-V.S.)	Place & Year of Completion	Remarks
(1)	(2)	(3)	(4)	(5)	(6)
(13)	Shree Atma-Bavani (Fifty-two songs by Atmaramjee M.S.)	Binaulee	1927	Binaulee-1927	
(14)	Shree Stavanavalee	Ambala	1930	Ambala-1930	
(15)	Shree Satraha-Bhedi-Pooja (Pooja of Seventeen Types)	Ambala	1939	Ambala-1939	
(16)	Shree Vish-Sthanak Pooja (Worships of Twenty Elements Philosophies)	Bikaner	1940	Bikaner-1940	
(17)	Shree Asht-Prakaree Pooja (Worships through eight types of items / things)	Palitana	1943	Palitana-1943	
(18)	Shree Nav-Pad Pooja (Worship of Nine Holy - Phrases)	Patti	1948	Patti-1948	
(19)	Shree Snatra-Pooja (Worship through Shower Bathing)	Jadiyia-Guru	1950	Jadiyala Guru	

C Details of Books/Scriptures authored by Shree Labdhisooreeshwarhee M.S.

Sr. No.	Name of Book / Scripture	Place	Commencemnt (Vikram Samvat-V.S.)	Place & Year of Completion	Remarks
(1)	(2)	(3)	(4)	(5)	(6)
(1)	Dayanand Kutark Timir Tarani				
(2)	Moorti Mandan (Hindi, Gujarati, Urdu)	Kasur		1966	
(3)	Vyakhyaan Ludhiana (Hindi)	Ludhiana		1967	
(4)	Avidhyaandhkaar- Martand (Hindi)	Hoshiarpur		1967	
(5)	Hi aur Bhi (Hindi)	Multan		1968	

- (5) Vyakhyaan Delhi (Hindi) Delhi 1970
- (6) Meru Trayodashi Katha (Sanskrit) Idar 1971
- (7) Vairagya Ras Manjari (Sanskrit) Buhari 1982
- (8) Tattva Nyaya Vibhakar (Sanskrit - with own commentary) Khambhat 1994
- (9) Chaityavandan Stuti Chaturvinsatika (Sanskrit) Pali 1995
- (10) Sootrarth Muktaivali Dahod-Himmatnagar
- (11) Sammati Tattva Sopan (Sammati Tark Tika)
- (12) Thakore Pratibodh
- (13) Naresh Pratibodh
- (14) Labdhi Prashna
- (15) Lectures on Bhagwati Sootra
Part 1 - Vyakhyaan,
Part 2 - Vyakhyaan
Part 3 (i) - Arihant Pad Vivechan
Part 3 (ii) - Siddha Pad Vivechan
- (16) Dwadasaar Naychakra
(edited by him with support of Vikram-sooreeshwarjee)
- (17) Labdhi Prakash. 1971

Answers given by Labdhi-sooreeshwarjee in Kalyan magazine, later published as a book edited by Vikram-sooreeshwarjee)

Elaboration by Raj-yash-Sooreeshwarjee M.S.

D Devotional Songs/Poems, [Poojas (Prayers), Stavans (Hymns)]

Sr. No.	Name of Book / Scripture	Place	Year of Commencemnt (Vikram Samvat-V.S.)	Place & Year of Completion	Remarks
(1)	(2)	(3)	(4)	(5)	(6)
(1)	Vasupujya Panchkalyanak Pooja				
(2)	Mahaveer Swami Panchkalyanak Pooja	Buhari	1983	(1927 AD)	
(3)	Nawanu Prakaari Pooja	Surat	1981	(1925 AD)	
(4)	Parswanath Panchkalyanak Pooja				
(5)	Vees Sthaanak Pooja				
(6)	Nutan Stavanavali - Sajjay, Thoy (Hindi, Guj, Sanskrit)				

ANNEXURE No. 4
[Descriptive at Page No. 12, 13]

* **Gist of books by Atmaramjee M.S.:-**

- (1) **Nav-Tattva (Nine Elements)** : Contents are lucid explanations of various forms of the elements - philosophy narrated in Aagams (scriptures on the basis of oral preaching / knowledge emerged in the mind of Lord (Bhagwan) Mahaveer as a result of his meditation & penance - by his main eleven disciples viz., Indrabhooti Gautam, Vayubhooti Gautam etc. and sanctioned by the Lord -
- (2) **Jain Tattvadarsh** : Contains complete knowledge information about Jain - Agam, religion, history, philosophy in 12 chapters.
- (3) **Agyan Timir Bhaskar (Ignorance - Darkness - Sun)** : Contains replies / responses / explanations about charges, misunderstanding (in a book "Satyarth Prakash" i.e. light for truth by Dayanand Saraswati - an Arya-samajist) against Jain religion / faith / philosophy. This book is in support of Jainism & highlighting defects of vedic scriptures, Ved Purans, Smriti & Upnishads.
- (4) **Samyaktva Shalyoddhar** (Absolution of Truth / benevolence from false charges, misunderstandings) : A saint Jethamaljee, follower of non-worshippers of idols in book "Samkit-Saar" (gist of truth/benevolence), attacked the principles of idol-worship. Idol worship has been supported with texts of Agams in this book.
- (5) **Jain Mat Vruksha** (History of Jain Faith) : Contains preliminary history of Jain religion & saints.
- (6) **Chatruth Stuti Nirnay Part-I** (Fourth Stanza - Decisions) : Jainacharya Shree Rajendrasoori & Saint Shree Dhanvijayjee propogated only three stanzas in ritual while in this book the author has proved sanction and requirement of fourth stanza also on basis of 82 scriptures by senior predecessor Jainacharyas.

- (7) **Dharma Vishayak Prashnottar** (Questions & answers about Jain Religion) : Most useful book to have preliminary information / knowledge about Jainism.
- (8) **Chatruth Stuti Nirnaya Part-II** : This is a response / reply to charges made by a Jain - Saint Shree Dhanvijayjee in his book against part-I book at Sr. No. 6 above.
- (9) **Chicago Prashnottar (Questions & Answers / about Jainism)** : This book is for imparting preliminary - knowledge about Jainism as preparation of an essay expected by organisers of World Religions Parliment in 1893 AD at Chicago.
- (10) **Tattva Nirnaya Prasad** (Grace by Decision about Philosophy / element) : This is a very large book of 36 chapters containing review of Ved, Puran, Smruties, Upnishads etc. Real forms of Brahma, Vishnu & Mahesh have been narrated in addition to 16 cultural cermonies observed by Shwetambar & Digambar sects of Jainism.
- (11) **Isai Mat Samiksha** : This is in response to charges levied by Christians against Jain religion.
- (12) **Jain Dharm ka Swaroop** (Form of Jainism) : This is a very small book useful to acquire knowledge about Jainism in brief.

ANNEXURE NO. 5

(Descriptive for (A), (B), (C), (D), (E) at Pages1, 13, 15, 24, 31 respectively)

List of Own disciples of Acharya Shree :-

- (A) **Own disciples of Acharyashree Vijayanand-sooreeshwarjee (Atmaramjee) M.S.**
Sarvashree (1) Muni Ratna-Vijayjee (2) Laxmi-Vijayjee (3) Santosh-Vijayjee (4) Rang-Vijayjee (5) Charitra-Vijayjee (6) Kushal-Vijayjee (7) Pramod-Vijayjee (8) Udyot-Vijayjee (9) Upadhyaya Veer-Vijayjee (10) Sumati-Vijayjee (11) Jay-Vijayjee (12) Pravartak Kanti-Vijayjee (13) Amar-Vijayjee.
- (B) **Own disciples of Acharyashree Kamal-sooreeshwarjee M.S.**
(1) Acharya Shree Labdhisoreeshwarjee M.S. (2) Saint Shree

Jas-vijayjee (3) Saint Shree Himmat-vijayjee (4) Saint Shree Nem-vijayjee (5) Saint Shree Uttam-vijayjee.

(C) Own disciples of Acharyashree Labdhi-soorishwarjee M.S.

(1) Acharya Shree Gambhir-soorijee (2) Saint Shree Laxman-soorijee (3) Acharya Shree Bhuvan-tilak-soorijee (4) Acharya Shree Jayant-soorijee (5) Acharya Shree Vikram-soorijee (6) Acharya Shree Navin-soorijee (7) Panyas-Shree Padmvijayjee (8) Panyas-Shree Pravin Vijayjee (9) Muni (Saint) Nipuan-vijayjee (10) Muni Subh-vijayjee (11) Saint Nandan-vijayjee (12) Saint Yogendra-vijayjee (13) Saint Jash-vish-vijayjee (14) Saint Padm-vijayjee (15) Saint Lalitang-vijayjee (16) Saint Prabhakar-vijayjee (17) Saint Ratnakar-vijayjee (18) Saint Rasik-vijayjee (19) Saint Nem-vijayjee (20) Saint Kalish-vijayjee (21) Saint Sumitra-vijayjee (22) Saint Charita-vijayjee.

(D) Own disciples of Acharyashree Vikramsooree-shwarjee M.S.

(1) Acharya Shree Jinbhadra-sooreeshwarjee M.S. (2) Acharya Shree Sthulibhadra-sooreeshwarjee M.S. (3) Shree Naybhadra M.S. (4) Acharya Shree Raj-yash-sooreeshwarjee (5) Acharya Shree Yasho-varm-sooreeshwarjee (6) Acharya Shree Padma-yash-sooreeshwarjee (7) Acharya Shree Veer-yash-sooreeshwarjee (8) Shree Nandi-yash-vijayjee (9) Pravartak Munishree Vajra-yash-Vijayjee. (10) Shree Pravruddha-yash-vijayjee M.S. (11) Shree Kamal-yash-vijayjee.

(E) Own disciples of Acharyashree Raj-Yash-sooreeshwarjee M.S. :-

(1) Acharya Shree Ratna-yash-soorijee M.S. (2) Upadhyay Shree Vishrut-yash-vijayjee (Prof.) M.S. (3) Muni Shree Kushal-vijayjee M.S. (4) Muni Shree Devesh-yash-vijayjee M.S. (5) Ganivarya (Senior leader of group) Shree Veet-rag-yash-Vijayjee M.S. (6) Muni Shree Yashesh-yash Vijayjee M.S. (7) Saint/Monk Shree Kartavya-yash-vijayjee M.S.

ANNEXURE - 6
Details Of Installations Of Deities & Multi-Purpose Bldgs.

Sr.	Pratishtha (Installation) Place	Date	Year V. S.	(Month-Day)	Name Of Deity Installed & Nature Of Building Etc.	Remark No.
(1)	(2)	(3)	(4)	(5)	(6)	(7)
1	KAROLI (GUJ. NEAR NADIAD)	12.2.87	2043 M. SU.14	SHREE MUNISUVRAT PRABHU PRATISHTHA		
2	AHMEDABAD-SANSKRUTI BHAVAN	1.3.87	2043 F. SU 2	SHREE VIKRAM SOORI-MA CHAKRESHWARI PADMAVATI PRATISHTHA		
3	BHAAD'BHUT (NEAR BHARUCH)	22.1.88	2044 M. SU 4	SHREE PARSHWANATH PRABHU PRATISHTHA		
4	BHARUCH TEERTH. (GUJARAT)	07.02.88	2044	PADMAVATI, CHAKESHWARI, VARUN YAX, NARDATTADEVI PRATISHTHA		
5	BHARUCH TEERTH	18.2.89	2045 M. SU. 13	SHREE MUNISUVRAT SWAMI ANJANSHALAKA PRATISHTHA		
6	BHARUCH TEERTH	7.5.89	2045 V. SU. 2	MANGAL MOORTI PRATISHTHA		
7	JHAGADIYA TEERTH (NR. BHARUCH)	11.5.89	2045 V. SU. 6	SHREEPUNDARIK-SWAMI PRATISHTHA		
8	HYDERABAD-PHILKHANA (A. P.)	30.4.90	2046 V. SU. 6	SHREE MAHAVEER SWAMI ANJANSHALAKA PRATISHTHA		
9	KULPAKJEE TEERTH (A. P.)	28.5.90	2046 J. SU. 5	CHAL PRATISHTHA OF MANIKYA SWAMI		
10	HYDERABAD-CHARMINAR	25.6.90z	2046 A. SU. 3	SHREE PRASHWANTH PARIKAR PRATISHTHA		
11	SECUNDERABAD D.V.COLONY	21.1.91	2047 M. SU. 5	SHREE NAMINATH PRATISHTHA		
12	ANANTPUR-(A.P.)	19.2.91	2047	SHREE VASUPUJYASWAMI CHAL PRATISHTHA		
13	HINDUPUR (KARNATAKA)	28.2.91	2047	SHREE SHASANDEV-DEVI PRATISHTHA		
14	AHMEDABAD-SOLA ROAD	21.1.93	2049 M. SU. 6	SHREE AADINATH ANJANSHALAKA PRATISHTHA		
15	BHARUCH-PREETAMNAGAR	12.2.93	2049 M. VA. 6	SHREE AADINATH PRABHU PRATISHTHA		

16	VADODARA-ANKUR SOC.	9.6.93	2049	J. VA. 5	SHREE VIMALNATH ANJANSHALAKA PRATISHTHA
17	VADODARA-MOTIBAGH	14.6.93	2049	J. VA.10	SHREE MAHAVEER SWAMI ANJANSHALAKA PARTISHTHA
18	PALEJ (NEAR BHARUCH)	23.6.93	2049	A. SU. 2	SHREE SHASANDEV PRATISHTHA
19	AHMEDABAD-SOLA	21.2.94	2050	MA. SU. 10	RAYANPADUKA AND GURU MOORTI
20	AHMEDABAD-PRERANA TEERTH	9.3.94	2050	F. SU. 2	SHREE GODI PARSHWANATH CHAL-PRATISHTHA
21	BHARUCH-VEJALPUR	16.4.94	2050	C. SU.5	SHREE PUNDARIK SWAMI AND GAUTAM SWAMI PRATISHTHA
22	NAGPUR-ITWARI	4-2-94	2051	M. SU. 2	SHREE PADMAVATIDEVI
23	UVASAGGAHARAM TEERTH	5.2.95	2051	M. SU. 6	SHREE UVASAGGAHARAM PARSHWA (NEAR DURG CHHATISGADH) ANJANSHALAKA PRATISHTHA
24	JAMGAON	24.2.95	2051	M.VA.10	SHREE MALLINATHA JINESHWAR PRATISHTHA (NEAR DURG, CHHATISGADH)
25	UVASAGGAHARAM-KALYAN NAMIUNA	7.7.95	2051	A.SU.5	SHREE ADINATH SIMANDHAR ETC PRATISHTHA
26	UVASAGGAHARAM-MERU PARVAT	19.11.95	2052	K.VA.12	24 TEERTHANKAR JINESHWAR PRATISHTHA
27	KULPAKJEE-TEERTH	26.1.96	2052	M.SU.7	SHREE SEEMANDHAR SWAMI ANJANSHALAKA PRATISHTHA
28	SECUNDERABAD D.V.COLONY		2052	M.VA.5	PADMAVATI PRATISHTHA IN NAMINATH MANDIR
29	HYDERABAD-KHERTABAD	21.2.96	2052	F.SU.6	SHREE NAMINATH JIN CHAL PRATISHTHA
30	BANGALORE-JAYNAGAR	17.3.96	2052	K.VA.5	NAKODABHAIRAVAND PADMAVATI PRATISHTHA
31	BANGALORE-GANDHINAGAR	4.12.96	2053	K.VA.9	3 MANGAL MOORTI, PADMAVATI AND AMBIKA PRATISHTHA
32	MYSORE-ITKEGUDA	18.5.97	2053	V.SU.11	SHREE KUNTHUNATH ANJANSHALAKA PRATISHTHA
33	MADRAS-MYLAPORE	4.10.97	2054	S.SU.3	SHREE VASUPOOJYA PARIKAR PRATISHTHA
34	MADRAS-ROYAPURAM	20.11.97	2054	K.VA.6	SHREE SUMATINATH JIN PRATISHTHA

35	MADRAS-ALANDUR	2.2.98	2054	MA.SU.6	SHREE VASUPOOJYAJIN ANJANSHALAKA PRATISHTHA
36	MADARS-NEW ROYAPETTAH	6.2.98	2054	MA.SU.10	PARIKAR PRATISHTHA
37	MADARS SOOLAIPATTALAM	7.2.98	2054	MA.SU.11	NAKODA BHAIKAV AND PADMAVATI MATA PRATISHTHA
38	SALEM (T.N.)	13.5.98	2054	V.VA.6	SHREE AADINATH ANJANSHALAKA PRATISHTHA
39	NAGPUR-RAMDASPET	7.5.99	2055	V.VA.6	SHREE SUMATINATH ANJANSHALAKA PRATISHTHA
40	JABALPUR (M.P.)	10.2.2000	2056	M.SU.13	MINI-SAMETSHIKHAR SHREE PARSHWANATH STHAPNA
41	BANARAS TEERTH (U. P.)	17.11.2000	2056	K.VA. 6	PURISADANIYA POSH DASMIYA SHREE PARSHWANATH ANJANSHALAKA PRATISHTHA
42	JABALPUR	30.12.2000	2057	P.VA. 10	MINI - SAMETSHIKHAR STHAPNA SHREE PARSHWANATH PRATISHTHA
43	SURAT-BHATTAR	29.4.01	2057	V.SU. 6	SHREE SAMBHAVNATH ANJANSHALAKA PRATISHTHA
44	SARBHAN (NEAR SURAT)	27.5.01	2057	J.SU. 5	SHREE KUNTHUNATH PRABHU CHAL PRATISHTHA
45	AHMEDABAD-PRERANA TEERTH	9.12.01	2058	K.VA. 9	SHREE GODI PARSHWANATH ANJANSHALAKA PRATISHTHA
46	AHMEDABAD-ISANPUR	11.12.01	2058	K.VA. 12	SHREE MANIBHADRA AND PADMAVATI PRATISHTHA
47	SAFFRONI TEERTH (NEAR MEHSANA)	17.2.02	2058	M.SU. 6	SHREE AADINATH JIN ANJANSHALAKA PRATISHTHA
48	GAMBHIRA TEERTH	20.3.02	2058	F.SU. 6	SHREE PUNDARIK SWAMI AND (NEAR VADODARA) SHREE GAUTAMSWAMI PRATISHTHA
49	BHARUCH (GUJARAT)	17.4.02	2058	C.SU. 4	SHREE SHANTINATH MANDIR PARIKAR PRATISHTHA TEERTH SHREEMALI POLE
50	GADKHOL (NEAR ANKLESHWER)	1.5.02	2058	C.V. 5	SHREE SHANKHESHWAR PARSHWA JIN CHAL PRATISHTHA
51	MUMBAI-DADAR GYAN MANDIR	14.12.02	2058	MA.SU. 9	SHREE CHANDRA PRABH JIN. ANJANSHALAKA PRATISHTHA
52	SHATRUNJAY-PADMAVATI TOONK	8.3.03	2059	M. VA. 13	24 JIN PADUKA PRATISHTHA
53	SHATRUNJAY-AARISA BHAVAN	7.5.03	2059	VA.SU. 6	SHREE AADINATH ANJANSHALAKA

54	AHMEDABAD-AADARSHNAGAR	23.6.03	2059	J.SU. 4	SHREE VASUPOOJYA JIN PRATISHTHA
55	SURAT-VADA CHAUTA	2.5.04	2060	V.VAD. 12	SHREE MAHAVEER SWAMI ANJANSHALAKA (NEW YORK)
56	ANKALESHWAR G.I.D.C.	15.1.05	2061	P.SU. 6	SHREE VASUPOOJYA JIN ANJANSHALAKA CHAMPAPURI-PRABHA (Guj)CHAMPAPURI PRABHA TEERTH PRATISHTHA
57	BHARUCH-SHAKTINAGAR	30-1-05	2061	P.VA. 5	SHREE AADINATH ANJANSHALAKA PRATISHTHA
58	SURAT-NAWABWADI	12.2.05	2061	M.SU. 4	SHREE MUNISUWRAT PRABHU PRATISHTHA (CHOUUMUKH)
59	SHREE LABDHI-VIKRAM-	14.02.05	2061	M.SU. 6	SHREE PARSHWANATH JIN CHAL PRATISHTHA RAJ TEERTH (SURAT)
60	NAGPUR-VARDHMANNAGAR	11.05.05	2061	V.SU. 3	SHREE SAMBHAVNATH ANJANSHALAKA PRATISHTHA (CHOUUMUKH)
61	NAGPUR-VARDHMAN NAGAR	21.11.05	2062	K.VA. 4	SHREECHINTAMANI PARSWANATH, MUNISUWRAT, SUPARSWANATH, NAKODA PARSWANATH PRATISHTHA
62	NAGPUR-RAMDASPETH	22.11.05	2062	K.V. 6	PARIKAR PRATISHTHA
63	SECUNDRABAD-D.V.COLONY	25.1.06	2062	P.VA. 10	NAVGRAHAJINALAY ANJANHALAKA PRATISHTHA
64	KHERTABAD (HYDERABAD)	19.02-06	2062	MA.VA. 6	SHREE NEMINATH BHAGVAN ANJANSHALAKA PRATISHTHA
65	SAASWAD (MAHARASTRA)	7.4.06	2062	C.SU. 09	PARIKAR PRATISHTHA
66	MUMBAI-DADAR GYAN MANDIR	8.11.06	2063	K.VA. 3	POOJYA JAYANT M.S. & POOJYA VIKRAM M.S.PRATISHTHA
67	BHARUCH-PRITAM SOC.,	6.5.07	2063	V.VA. 4	SHREE GODI PARSHWANATH JIN PRATISHTHA
68	LABDHI VIKRAM RAJ TEERTH	11.1.08	2064	P.SU. 3	SHREE SANKHESHWAR PARSHWA (SURAT) ANJANSHALAKA PRATISHTHA
69	JAINAM JAYATI SHASHANAM TEERTH	10.2.08	2064	M.SU.4	MINI-SAM-SHIKHAR, SHREE PARSHWANATH (AHMEDABAD) ANJANSHALAKA PRATISHTHA
70	SHANTINAGAR-SANSKRUTI BHAVAN (AH.)	24.2.08	2064	M.VA.3	SHREE AADINATH PRATISHTHA
71	AHD.RELIEF ROAD MANIBHADRA	25.2.08	2064	M.VA.4	SHREE OSIYAJI KSHETRAPAL PRATISHTHA MANDIR

72	VESMA-JAYANT NAVEEN	23.03.08	2064	F.VA.2	SHREE SAMBHAVNATH CHAL PRATISHTHA VIHAR DHAM (SURAT)
73	SECUNDEABAD-RASULPURA	30.11.08	2065	MA.SU.3	SHREE SAHASRAFANA PARSHWA ANJANSHALAKA PRATISHTHA
74	SHREE KULPAUKIEE TEERTH	7.12.08	2065	MA.SU. 9	SHREE SHANTINATH CHAUMUKHJEE PRATISHTHA AND NEW JERSEY LORD'S ANJANSHALAKA
75	SECUNDERABAD, D. V. COLONY	31.12.08	2065	P.SU. 4	SHREE GAUTAM SWAMI PRATISHTHA IN NAMINATH MANDIR
76	JALGAON JAIN HILLS	28.02.09	2065	F.SU. 3	SHREE SAMBHAVNATH ANJANSHALAKA (MAHARASHTRA STATE) FOR VESMA, NEAR SURAT
77	FEDRA (NEAR DHANDHUKA)	11.02.10	2066	M. V. 9	SHREE SHEETALNATH 24 TEERTHANKAR PRATISHTHA
78	AHEMDABAD-ARJUN FARM	17.5.10	2066	V.SU. 4	SHREE VIMALNATH PRABHU PRATISHTHA
79	SANSKRUTI BHAVAN (AHMEDABAD)	20.06.10	2066	J.SU. 9	SHREE NAKODA BHAIRAV. MANIBHADRAVEER PRATISHTHA
80	AHMEDABAD-NAVRANGPURA	26.6.10	2066	J.SU. 15	SHREESUMATINATH ANJANSHALAKA PRATISHTHA
81	AHMEDABAD-ADARSH NAGAR	2.7.10	2066	J.V. 6	SHREE VIKRAM GURU PRATISHTHA
82	AHMEDABAD-SOLA ROAD	14.7.10	2066	A.SU. 3	SHREE MANGAL MOORTI, MANIBHADRA. KAVAD-YAKSH PRATISHTHA
83	AHMEDABAD-PRERANA TEERTH	14.8.10	2066	S.SU. 5	SHREE VIMALNATH, GHANTAKARN MAHAVEER, PARSHWANATH MANGALMOORTI, SHANTINATH PRATISTHA
84	PRERANA TEERTH - TULSI (AHD)	23.8.10	2066	S.SU. 14	SHREE SHANKHESHWAR PARSHWANTH ANJANSHALAKA PRATISHTHA
85	LIMDI (NEAR SHANKHESHWAR)	1.12.10	2067	K.V. 11	SHREE MAHIMA VIJAYA MAHARAJ PRATISHTHA
86	BALSHASHAN	11.12.10	2067	MA.SU. 6	SHREE PADMAPRABHA, (NEAR BHOYANI TEERTH) DADA

87	HAALOL (NEAR VADODARA)	17.1.11	2067	P.SU. 12	GURUDEV MOORTI PRATISHTHA SHREE MANIBHADRAVEER, NAKODA BHAIKAV. PADMAVATIMATA PRATISHTHA
88	CHHANI (NEAR VADODARA)	20.1.11	2067	P.V.A 1	SHREE GURUDEV VIKRAMSOORI MOORTI PRATISHTHA
89	BHARUCH	30.1.11	2067	P.V.A. 12	SHREE PADMAPRABHA AND MANIBHADRA VEER PRATISHTHA
90	KATHOR (NEAR SURAT)	7.2.11	2067	M.SU. 4	SHREE PUNDARIK SWAMI, RAYAN-PADUKA, SHATRUNJAY TALETI PRATISHTHA
91	SURAT-VADACHAUATA	16.2.11	2067	M.SU. 13	SIMANDHAR SWAMI JIRNODDHAH PRATISHTHA
92	KADEGAON (KARNATAKA)	6.5.11	2067	V.SU. 3	SHREE SUVIDHINATH PRATISHTHA (GRAHA MANDIR)
93	PUNE (M.S.)	9.5.11	2067	C.SU. 13	SHREE CHETANBHAI-SHEETALNATH PRABHU ANJANSHALAKA PRATISHTHA
94	BANGALORE-CHIKPET	30.11.11	2068	M.SU. 6	SHREE AADINATH PRABHU ANJANSHALAKA PRATISHTHA
95	MADRAS-SPR (OCEAN HEIGHTS)	29.1.12	2068	M.SU. 6	SHREE SHEETALNATH RATNA (GEM) 24 TEERTHANKAR ANJANSHALAKA PRATISHTHA (HITESH AND SURESH)
96	PERAMBUR BARRACKS ROAD	28.4.12	2068	V.SU. 7	SHREE JEERAVALA PARSHWANATH (CHENNAI)
97	NELLORE (A. P)	22.6.12	2068	A.SU. 2	SHREE SUMATINATH PRABHU ANJANSHALAKA
98	CHENNAI-VEPERY-UPASHRAYA (T.N.)	12.8.12	2068	S.SU.10	SHREE 24 TEERTHANKAR PRABHU ANJANSHALAKA
99	PALITANA (PANNA RUPA DHARMSHALA)	10.8.13	2069	S.SU. 3	ANJANSHALAKA OF 61 TEERTHANKAR FOR MAHENDRAPURAM- TEERTH
100.	DIKRINU GHAR INSTITUTE (PALITANA)	12.12.13	2070	MA.SU.10	SHREE SHANKHESHWAR PARSHWANATH
101.	VANACHHARA TEERTH	10.2.14	2070	M.SU. 11	SHREE RE-INSTALLATION OF SHREE CHINTAMANI (NEAR VADODARA)PARSHWANATH AND ANJANSHALAKA
102	BHARUCH (GUJ)	17.2.14	2070	M.VA. 2	SHREE GHANTAKARN MAHAVEER
103	KATHOR	3-3-14	2070	F. Su.2/3	SHREE ADINATHAJEE.

104	VESMA (NEAR SURAT)	11.3.14	2070	F. SU. 10	SHREE SAMBHAVNATH
105	MUMBAI - PRATHANA - SAMAJ	27-11-14	2071	MA. SU. 5	IDOL WITH SHREE NAV - GRAH (CHANDRAPRABH TEMPLE)
106	MUMBAI - WALKESHWAR	01-12-15	2071	MA. SU.10	SHREE NAGESHWAR PARSHWANATH-ANJAN (TEEN-PATTI - BABU TEMPLE)
107	MUMBAI - PAYDHOONI	25-01-15	2071	MA. SU.6	SHREE SHANTINATH ANJAN
108	MUMBAI - KANDIVALI -THAKUR - VILLAGE	11-02-15	2071	MA. SU.7	SHREE PARSHWANATH ANJAN
109	MUMBAI - WALKESHWAR	31-05-15	2071	MA. SU. 6	SHREE AUVASAGGAHARAM PARSHWANTAH ANJAN (TEEN-PATTI - BABU TEMPLE)
110	MUMBAI - SANTACRUZ	12-06-15	2071	MA. SU. 6	SHREE NAKODA - BHIRAV - GHANTAKARN VEER (KUNTUNATH TEMPLE) - ANJAN - PRATISHTHA
111	SURAT - KARAN VIHARDHAM	12-01-16	2072	P. SU. 3	SHREE NAKODA DEV-DEVI ANJAN - PRATISHTHA
112	AHMEDABAD - PRERNADHAM	10-07-16	2072	A. SU. 6	SHREE UVASAGGAHARAM - PARSHWANATH (TEERTH) ANJAN - PRATISHTHA
113	AHMEDABAD - PRERNADHAM	02-02-17	2073	MA. SU. 6	SHREE UVASAGGAHARAM - PARSHWANATH (TEERTH) ANJAN - PRATISHTHA
114	SANAND - PRERNA RAJ-VIJAY	06-02-17	2073	MA. SU.10	SHREE UVASAGGAHARAM - PARSHWANATH ANJAN - PRATISHTHA This idol to be installed at Arisa Bhavan, Palitana
115	AHMEDABAD-SOLA RD-	09-03-17	2073	FA.SU.12	JAVA TALETI PRATISHTHA
116	MAHUDHA	09-11-17	2074	K.A.V.6	MANIBHADRA ,GHANTAKARNA,SARVA-MANGALADEVI PRATISHTHA
117	SUNAV	14-11-18	2074	PO-V.13	SHANTINATH-PRABHU-PARIKAR PRATISHTHA
118	BHARUCH-SHRIMALI POLE	07-02-18	2074	MAHA.V--7	AADINATH PRABHU PRATISHTHA
119	SINOR	19-02-18	2074	FA.SU.-4	27 PADMAVATI PRATISHTHA
120	MAHENDRAPURAM-NEAR VALABHIPUR	28-1-19	2075	PO.V-8	800 PARSHWANATH PRABHU ANJANA-SHALAKA PRTIS.
121	PALITANA	10-2-19	2075	MAHA-SU-5	CHINTAMANI PRASHWA (PEDHIMA) PRABHU PRATISHTHA
122	PALITANA-JEEVAPUR	10-3-19	2075	FA.SU.-4	NAVKARDHAM-CHATURMUKH PRATISHTHA

ANNEXURE-7
CHHARI-PAALAK SANGH YATRA (Foot-pilgrimage in group with six Vows)
under leadership of Acharya Shree Raj-yash-sooreeshwarjee M.S.

S.N.	(List of Foot-pilgrimages)	V.S.	Date (A.D.)	Remarks
1.	BHARUCH TEERTH to JHAGADIYA TEERTH	2044	13.4.88 TO 14.4.88	
2.	WALKESHWAR MUMBAI to THANE TEERTH	K.VA.10 / 2044	28.11.88 TO 3.12.88	
3.	SURAT to BHARUCH TEERTH	M. VAD 12 / 2044	28.12.88 TO 4.1.89	
4.	HYDERABAD (FEELKHANA) to KULPAK-TEERTH	10.2.2046	4.5.90 TO 11.5.90	
5.	BHARUCH TEERTH to JHAGADIYA TEERTH	2050	15.12.93 TO 16.12.93	
6.	(SOLA ROAD) to SHERISATEERTH	2050 M. SU. 4 TO M. SU. 5	14.02.94 TO 15.02.94	
7.	AHMEDABAD SOLA TEERTH to PRERNA TEERTH	2050	20.3.94	
8.	RAJNANDGAON to UVASSAGGAHARAM TEERTH	2051	24.12.94 TO 26.12.94	
9.	VARORA (NEAR CHANDRAPUR MAHARASTRA) to BHADRAVATI-TEERTH	PO. VAD 10. 2052		
10.	RAICHUR to "PARSHWAMANI" TEERTH	PO.V. 1, 2052	29.4.96 TO 4.5.96	
11.	BHELUPUR, BANARAS to SINHPURI TEERTH	C.SU.POONAM-2056	18.4.2000 TO 19.4.2000	
12.	BANARAS BHELUPUR to CHANDRAPURI TEERTH	J.VAD 10.2056	27.6.2000	
13.	BANARAS to BHADAINI TEERTH	6.5.2001		
14.	G.I.D.C. ANKLESHWAR to BHARUCH TEERTH	M.A. SU.10, 2058	24.12.01 TO 28.12.01	
15.	AHMEDABAD to KHEDA TEERTH	PO. VAD.12.2058	9.2.02 TO 10.2.02	
16.	AHMEDABAD PRERNA-TEERTH to SHERISA TEERTH	V.SU.13.2058	24.05.02	
17.	BILIMORA (GUJARAT) to AALIPORE TEERTH			

18.	SOLA ROAD, AHMEDABAD to SHANKHESHWAR TEERTH	M. VAD. 12 2060	12.12.03 TO 21.12.03	
19.	BHARUCH-TEERTH to JHAGADIYA-TEERTH	2060 K.V.7TOK.V.9	14.12.04 TO 16.12.04	
20.	SHANTINAGAR, AHMEDABAD to SHREE SIDDHACHAL-TEERTH	2063	25.12.06 TO 13.01.07	
21.	BHIWANDI, MUMBAI to SHAPUR (MANAS MANDIR) K.V.7 TO 9	2064	1.12.07 to 3.12.07	
22.	HINGOLI, MAHARASHTRA to ANTARIKSH-TEERTH	2065	27.1.09 TO 1.2.09	
23.	DHANDHUKA, GUJARAT to SHANKHESHWAR-TEERTH	2069	12.2.10 TO 24.2.10 (M.V. 13 TO F. SU.10)	
24.	BALSHASHAN to BHOYANEE-TEERTH	M.SU.7, 2067	13.12.10	
25.	MADHAVNAGAR (BANGALORE) to PARSHWA SUSHEELDHAM (BANGALORE)	M.SU 8 TO M.SU. 10, 2068	2.12.11 TO 4.12.11	
26.	BANGALORE to PALITANA TEERTH	MA.SU.13 TO C.SU.9 2069	26.12.12 TO 20.4.13	
27.	SELVAS to NANDIGRAM	MA.SU 13 TO C.SU.9 2069	17.04.14 TO 18.04.2014	
28.	MER MANDVAR to SANKHESHWAR	MA.SU.10 TO MA.V. 5 2074	14.02.16 TO 01.03.2017	
29.	SANAND to SANKHESHWAR	P0.SU.4 TO P0.SU.11 2074	29.11.17 TO 7.12.17	
30.	SERISA to SANKHESHWAR		27.12.17 TO 29.12.17	

ANNEXURE-8

(Descriptive at Page No. (A), (B), (C) & (D) of 44 respectively)

List of places of Eternal Peace Temples (Samadhi Mandir)

idols / foot-steps etc. of :

A Shree Atmaramjee M.S.

Sr. No.	Name of Places	Year-V.S. of Installation	Date	Remarks
(1)	(2)	(3)	(4)	(5)
(1)	Gujaranwala	1965	6th day of 1st fortnight (Sud) of Vaishakh	Except at Sr.No. 5 All places /are at Punjab in India
(2)	Jeera	2000	7th day of 2nd fortnight (Sud) of Jyeshtha	
(3)	Hoshiyarpur	2000	13th day of 1st fortnight of Jyeshtha	
(4)	Jadiala-guru	2012	7th day of 1st fortnight of Vaishakh	
(5)	Palitana (Dada-ni-Toonk)	2050		

B Acharya Shree Kamal Sooreeshwarjee M.S.

- (1) Khambhat, Gujarat - 2040.
- (2) Jalalpore - Navsari - 2003 Mahasud 5.

C Acharya Shree Labdhisoreeshwarjee M.S.

- (1) Rajul - Maharashtra
- (2) Nana-Poshina Dist. Sabarkanta/Arvallee
- (3) Jalalpore - Navsari
- (4) Sirpur Nr. Akola (Antrikshjee) Maharashtra
- (5) Lal Bag (Madhav Bag) Mumbai
- (6) Dadar - (Gyan Mandir) Mumbai
- (7) Arisabhuvan - Palitana, Gujarat
- (8) Shreemalee Pol, Bharuch, Gujarat
- (9) Kadodara - Baleshwara, Surat, Gujarat
- (10) Uvasaggaharam, Nagpura, Durg, Chhattisgarh State
- (11) Prerana Teerh, Ahmedabad, Gujarat
- (12) Vanachhara Near Vadodara/ Karjan, Gujarat
- (13) Secunderabad (Kunthunath Temple), Andhra Pradesh
- (14) Feelkhana (Mahaveer Swami Temple), A. P.
- (15) Vesma Near Surat, Gujarat.
- (16) Omkar Teerth (Chhani - Baroda) Gujarat.
- (17) Sangamner (Maharashtra)
- (18) Chitra Doorga (Karnataka)
- (19) Sola Road, Ahmedabad, Gujarat
- (20) Sonai Village, Navasa Taluka, Ahmednagar District,

Maharashtra

- (21) Ner Mandir, Maharashtra
- (22) Khambhat - Chintamani Mandir.
- (23) Bangalore - Parshwa Labdhi Dham
- (24) Idar, Gujarat
- (25) Davanagere, Karnataka
- (26) Deval Gaam Raja, Maharashtra
- (27) Dharmaj, Gujarat
- (28) Latur, Maharashtra
- (29) Chhaani (Baroda)- Labdhi Sadan, Gujarat
- (30) Amizara Parshwanath Temple-Sangli (M.S.)
- (31) Mahaveer Labdhi Dham Panhada (M.S.)
- (32) Prabhagiri (Palitana) Gujarat.
- (33) Shambhav Labdhi Dham (Palitana)
- (34) Rajarampuri - Kolhapur
- (35) Umeta, Near Vadodara
- (36) Mahendrapuram, Near Palitana, Gujarat
- (37) Fedra Nr.Dhanduka (Guj.)
- (38) Halol Nr.Baroda.
- (39) Safroni,Mehsana.

D Shree Vikramsooreeshwarjee M.S.

- (1) Prabhagiri, Palitana, Gujarat
- (2) Shreemalee Pol, Bharuch, Gujarat.
- (3) Baleshwara, Kadodara, Near Surat, Gujarat.
- (4) Uvasaggaharam, Nagpura, Durg, (Chhattisgath)
- (5) Prerana-teerth, Ahmedabad, Gujarat
- (6) Secunderabad - Kunthunath Temple, A. P.
- (7) Feel Khana - (Hyderabad), A.P.
- (8) Sola - Ahmedabad, Gujarat.
- (9) Tulsi - Ahmedabad, Gujarat.
- (10) Vesma, Near Surat, Gujarat.
- (11) Sanskruti Bhavan, Shantinagar.
- (12) Logass Teerth, SPR, Ocean Heights, Chennai.
- (13) Bangalore - Devanhalli
- (14) Bangalore - Parshwa Labdhi dham
- (15) Bangalore - Vijaynagar
- (16) Surat - Vesu Road, Gujarat
- (17) Surat - Ronak Vihar Dham, Gujarat
- (18) Mira Road - Poonam Vihar
- (19) Mehsana - Upnagar
- (20) Modasa - 52 Jinalay

- (21) Federa - 24 Jain Teerthankar Jinalay, Nr. Dhandhuka, Gujarat
- (22) Mahendrapuram - (Near Palitana - Gujarat)
- (23) Banglore - Oklipuram
- (24) Banglore - Siddhachal Sthul Bhadra Dham
- (25) America - New Jersey
- (26) Mumbai - Dadar Gyan Mandir
- (27) Nagpur - Vardhaman Nagar
- (28) Ahmedabad - Adarsh Nagar
- (29) Jainam Jayati Shashnan (Near Mehmdabad) Raska
- (30) Surat - Vada Chauta
- (31) Ankleshwar - Champapuri Prabha - Tirth
- (32) Banaras Bhelupur
- (33) Vanchara Teerth Near Vadodara.
- (34) Mumbai - Punya Dham
- (35) Idar
- (36) Talod - Palitana
- (37) Dhanep - Chandra Prabhu Teerth
- (38) Palitana - Himmat Vihar
- (39) Halol - Nr.Baroda.
- (40) Safroni - Mehsana
- (41) Chani - Birth Place House

ANNEXURE NO. 9

Details of Books Referred (with gratitude towards Authors, Editors, Publishers etc.)

S.N.	Name of Book	Name of Author	Name of Publisher	Remarks
(1)	(2)	(3)	(4)	(5)
1)	Sansmaran-Yatra	Sarvodaya-Shishu-Shree Labdhi - Vikram Ami- Varsha-nun Shubhranshu shreejee M.S.	Humanitarian Charitable Trust. A-2/103, Samarth Enclave, Nr. Nandini-3, V.I.P. Road, Vesu, Surat-395007.	
(2)	Gunanuvad	Acharya Shree Ratnasensoorjee	Divya Sandesh Prakashan- C/o. Shree Surendra Jain M. S. G. F. Office 47, Kolbhat Lane, Dr. M.B. Velkar Lane, Mumbai-400002. R : (022) 26840562, M. : 98920 69330	
(3)	Divya Vibhooti	Shree Atma-	Jain-Gnyan Mandir, 6,	

	kamal-Labdhi sooreeshwarjee	Gnyan Mandir Road, Dadar, Mumbai-400028.
(4) Navyug - Nirmata	Acharya Shree Vallabh-sooreeshwarjee, M.S. Editor -Pandit Hansraj-jee Shastri	Shree Atmanand Jain - Sabha-Roopnagar, Delhi. & Mahattara - Nun. Mrugavatishreejee Foundation - Delhi.
(5) Shreemad -	Muni Shree Vijayanandsoori-Navinchandra-Vijay	Shree Vijayanand Soori-Sahitya Prakashan (Literature - Publication), Foundation, C/o. (1) Shree Atmanand Sabha, Khar Gate, Bhavnagar, (Saurashtra - Gujarat) (2) Shree Atmanand Jain Sabha, 2nd Floor, 4/42, Dhanjee Street, Mumbai-400002. (3) Shree Atmanand Jain Mahasabha Chawal (Rice) Bazar, Ludhiana-141008.
(6) Labdhi-Mahotsva	Frank Moraes Biography Indian Express	Shree Labdhi Dixa Shatabdi Maha - Editor. Shree Labdhi Shali Bhadra Nid Labdhi-Vikram-Sanskriti Kendra, T-7/A, Shantinagar, Vikramsoori Marg, Ashram Road, Ahmedabad-380013.
(7) Shine with Divine	Muni Sanskar-vijayjee C/o Acharya shree Yashovarm Soorijee	Shree Samast Guru Bhakta Parivar C/o Acharyashree Ajit-Yash-Vijayjee M. through Shree Nilesh R Sheth, 2 Ashok Bhavan, Liberty Garden Road-3, Malad (West) Mumbai - 400064
(8) Brahm-moorti	Acharyashree Yashovarm Soorijee	Shree Nilesh R. Sheth, 2 Ashok Bhavan, Liberty Garden Road No.-3, Malad (West), Mumbai - 400064
(9) Vandan Karu Gururaj Ne	Munishree Kartavya-Yash-Vijayjee M.S.	C/o Acharya Raj-Yash-Sooreeshwarjee

ANNEXURE NO. 10

57 Facets of Vikramsooreeshwarjee'e Personality

- 1) Lifelong under shadow of Guru (Aajeevan Gurunishra Sevita)
- 2) Abstemious (Mitaharita / Sanyami)
- 3) Vitality (Sphoortimayta)
- 4) Instant Problem-solving Ability (Laghu Laaghavta)
- 5) Concentration (Ekaagrata)

- 6) Active Curiosity (Jaagrut jigyaasa)
- 7) Memory Power (Smriti Shakti)
- 8) Happiness in Self-study (Swadhyaay Ramanata)
- 9) Well-informed (Bahushruthata)
- 10) Reasoning Ability (Tarkmayta)
- 11) Reformist / Modifier (Sanshodhakta)
- 12) Love for new creativity (Navya Sarjan Prem)
- 13) Expertise Publication of Scriptures (Granth Sampaadakta)
- 14) Orator (Vyaakhyaankaarita)
- 15) Poetic Ability (Kavitva Shakti)
- 16) Gratefulness / Thankfulness (Krutagyata)
- 17) Fearfulness of Sins (Paapbheeruta)
- 18) Non-pretentiveness (Nirdambhta)
- 19) Simplicity (Saralta)
- 20) Appretiation of Virtues (Gunanuraag)
- 21) Humility (Namrata)
- 22) Courteousness (Vinay)
- 23) Service to all monks (Vaiyaavrutyaakarita)
- 24) Aloofness (Nihaspruhta)
- 25) Ability to sit for long periods of time without any movement (Sanleenta)
- 26) Tolerance (Titiksha)
- 27) Love for Penance (Tap Prem)
- 28) Worship of Jain Teerthankars (Jinbhakti)
- 29) Love for Chanting (Jaap Priyata)
- 30) Love for Music (Sangeet Prem)
- 31) Good Voice (Suswar)
- 32) Love for Art (Kalaaprem)
- 33) Truthfulness (Satyavaadita)
- 34) Untalkativeness (Mitbhaashita)
- 35) Sweet Speaking (Madhur Bhaashita)
- 36) Love for Humour (Vinodpriyata)
- 37) Firmness (Drudhhta)
- 38) Love for Justice (Nyaaypriyata)

- 39) Fearlessness (Nirbhayta)
- 40) Insistence of Unity (Ekta ka Aagrah)
- 41) Utmost Love for Jain rule (Prachand Shaasan Prem)
- 42) Love for Courage / Adventure (Saahaspriyata)
- 43) Affection towards Disciples (Shishya Vaatsalya)
- 44) Affection towards Dependents (Aashrit Vaatsalya)
- 45) Ever-wandering for Religious Preachings (Viharansheelta)
- 46) Excellent Coordination Ability (Shreshth Sanyojakta)
- 47) Knowledge of Past-Birth (Poorva Janm ke Gyaata)
- 48) Having Strong Virtues (Prabal Punya)
- 49) Enabler/ Influencer of Teerth (Teerth-Prabhaavakta)
- 50) Hero of Record-breakers (Vikramkaarita)
- 51) Seeker of Mantra (Mantra Saadhakta)
- 52) Showerer of Blessings of Success (Vachansiddhi)
- 53) Worshipper of Bhaktaamar (Bhaktaamar Samaaraadhak)
- 54) Yog-siddhi without extra efforts (Sahaj Samaadhi Saadhak)
- 55) Absorbing the Extracts of every good (Saargrahit)
- 56) Utmost love for Jain Shaasan (Shaasanrasikta)
- 57) Achiever of Peace till his Last Breath (Samaadhi Maran Saadhakta)

ANNEXURE NO. 11

A Details of Books authored by Acharya Shree Raj-yash-sooreeshwarjee M.S.

(Sahitya Aalekhak Poojya Raj-yash-sooreeshwarji M.S.)

- (1) Jain Dharma Ni Rooprekha (Hindi, Gujarati, Tamil, Telugu, Urdu) (English)
- (2) An Outline Of Jainism (English)
- (3) Poojya Vikramsooreeshwarji M.S. Nu Jeevan Katvan (Gujarati, Hindi)
- (4) Acharya Ramchandrasoreeshwarji M.S. Nu Jeevan Katvan (Gujarati)
- (5) Tapasya Karta Karta Ho Ke Danka Jor Bajaaya Ho (Gujarati)
- (6) Jeevan Nirman (Collection of Discourses at Uvasaggarham & Salem - Hindi)
- (7) Jeevan Nirman Part 2 (Discourses at Benaras - Gujarati, Hindi)
- (8) Shree Munisuvrat Panch Kalyanak Pooja (Hindi, Gujarati)

- (9) Shree Chandraprabh Panch Kalyanak Pooja (Hindi)
- (10) Shree Suparshwanath Panch Kalyanak Pooja (Hindi)
- (11) Navchetana Part 1-- Suvaakya Sangrah (Hindi)
- (12) Navchetana Part 2 -- Suvaakya Sangrah (Hindi)
- (13) Navchetana Part 3 -- Suvaakya Sangrah (Hindi)
- (14) Bhaktaamar Darshan Mahaagranth Yantra, Mantra, Tantra Rahasyarth Garbhit
- (15) Raj Bhakti Gunjan (Janma Kalyanak 24 Stavan - Gujarati, Hindi)
- (16) Yuva Utkarsh Shibir Pustika Part 1-6 Pravachan Samooh (Sola - Gujarati)
- (17) Jeevan Saafalya Shibir Pustika Part 1-12 Pravachan Samooh (Bharuch - Gujarati, Marathi)
- (18) Laghu Updeshmaala
- (19) Raatri Bhojan Mahaapaap (Hindi, Gujarati, Maraathi, Telugu)
- (20) Jeevan Utsav Shibir (at Feelkhana in Hyderabad) Q & A
- (21) Vikramsooreeshwarji M.S. Ni Antim Sankshipt Roop rekha (Gujarati)
- (22) Shasan Prabhaavika Shree Sanghyasha Jeevan Katha (English)
- (23) Jain Jagat (Jayhind - Collection of Discourses - Gujarati)
- (24) Aatma Se Parmaatma (Poojyashree's Discourses - Hindi)
- (25) The Spiritual Guide Part 1, 2, 3 (English)
- (26) Labdhi-Prakash
(Commentary on Labdhisoreeshwarji (M.S.'s composition)
- (27) Labdhi Kiran (Commentary on Labdhisoreeshwarjee (M.S.'s composition)
- (28) Jain Dharmaadhikaar
- (29) Jain Sanghtana
- (30) Sammetshikhar Mahayaatra Smruti Granth
- (31) Paryushan Chintanika (Hindi, Gujarati, English)
- (32) Vikram Aantar Vaibhav (Gujarati)
- (33) Vikram Guru Ni Amar Kahaani (Gujarati)
- (34) Bhaktamar Stotra Rahasyarth (Gujarati)
- (35) Patrapaathey (Gujarati)
- (36) Yashogaatha (Gujarati, Hindi, English)

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- (39) Baat Vitarag Se (Hindi)
- (40) Pulse Of Wisdom (English)
- (41) Man-gamata Moti (Gujarati)
- (42) Moti Mana Bhaavan (Hindi)
- (43) Jinraaj Gunjan (Hindi)
- (44) Raj Chintanika
- (45) Aadhyaatma Path Pradarshika
- (46) Poocha Jisne, Paya Usne (Hindi)
- (47) Puchhyu Tame Pirasyu Ame (Gujarati)
- (48) Sant Na Satavan (Gujarati)
- (49) Paryushan Sandesh (Hindi)
- (50) Paryushan Sandesh (Gujarati)
- (51) Nav-pad Sandesh (Gujarati)
- (52) Ahinsa Hee Amrutam (Hindi)
- (53) Maatrutva Ka Naash, Vishwa Ka Vinaash (Hindi)
- (54) Jeevan Nirman Kala (Hindi, English)
- (55) Sammetshikhar Vandu Jin Vish (Gujarati)
- (56) Tapasvini Chandrayasha (English)
- (57) Pathdarshika (Hindi)
- (58) Bharu-achchha-hindra Munisuvvayam (Gujarati)
- (59) Keemti Moti Laiye Goti (Gujarati)
- (60) Chintandhaara
- (61) Sootro Ni Sargam (Gujarati)
- (62) Shoonya Raaha Poorna Bana (Marathi)
- (63) Swaatijal (64 pages - Gujarati)
- (64) Swaatijal (30 pages - Hindi)
- (65) Swaatijal (30 pages - Marathi)
- (66) Swaatijal (Gujarati)
- (67) Vikram Raaj Chintnika
- (68) Kulpaki ktisa - Folder (Hindi)
- (69) Antariksh Chhattisa - Folder (Hindi)
- (70) Antariksh Parshwanath (Hindi)

- (71) Jinraaj Stavana (Hindi)
- (72) Jinraaj Pooja Sangrah (Hindi)
- (73) Like To Know, Must To Follow
- (74) Vikram Aantarbodh (Vikram Shreni - Gujarati)
- (75) Jinraaj Kaavya Sangrah (Hindi)
- (76) Adkera Antar Na Bhaave Ek Anupam...
- (77) Panch Teerthankar- Panch Kalyaanak Pooja
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- (79) Jeevan Nirmaan Shibir Dadar
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- (87) Shatrunjay Mahaateerth Iktisa
- (88) Jain Sanskaar Samaaroh Maarg-darshika
- (89) Shruti-Smruti-Anubhooti
- (90) Tasmai Shree Gurave Namah
- (91) Shaastra Chintan
- (92) Granth Chintan
- (93) Laghu Tattvaarth
- (94) Chintan No Chirag

B Details of Books published by Shree Raj-yash-sooreeshwarjee M.S.

Sahitya Sampadak-Poojya Rajyashsoori M.S.

- (1) Arihant Pad Vivechan
- (2) Siddh Pad Vivechan
- (3) Samyak Drshti Ni Saadhana
- (4) Sanyam Sugosh
- (5) Secunderabad Thi Sammetshikhar Chha-ri Paalit Yatra Smruti Granth
- (6) Hyderabad Begam Bazaar Smruti Granth

- (7) Shree Banaras Teerth Pratishtha Darshan Granth
- (8) Shree Coimbatore Teerth Pratishtha Darshan Granth
- (9) Shree Ankleshwar Champapuri Prabha Teerth
- (10) Madras Mambalam Champapuri Prabha Teerth
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- (12) Shree Parshwanathopsarg-haarini Padmaavati Granth
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- (14) Laghu Yog Shastra
- (15) Labdhi Parimal
- (16) Labdhi Ami Varsha (Poojya Acharya Jayant Vikram, Naveensoori M.S. Shaasan Prabha)
- (17) Jin Darshan Poojan Vidhi (Hindi)
- (18) Shree Bhaktaamar Gunjan
- (19) Shraavak Vidhi Sangrah (Hindi)
- (20) Veetrag Stavanaavali (Gujarati)
- (21) Yogs-hastra-saar Chintanika (Gujarati)
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- (29) Tatvarthadhigam Pancham Adhyaay Vivechan
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- (31) Shraavak Vividhaachaar (Gujarati)
- (32) Labdhi Prakaash
- (33) Labdhi Kiran
- (34) Acharya Shree Vikram Labdhi Soori M.S. (English)
- (35) Yugadi-tap Varshi tap (Hindi)
- (36) Krodh Vijay (Hindi, Gujarati, Marathi, English)

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 (38) Best Lifestyle - Non Violence (Ahinsa)
 (39) Tobacco Smoking
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 (41) Labdhi Aantar Vaibhav (Gujarati)
 (42) Raatri Bhojan Mahaapaap
 (43) Shwetambar Jain Aadinath (Bangalore) To Aadinath (Palitana) Sangh
 (44) Smruti Khazaana (Photographs)

ANNEXURE NO. 12

CORRIGENDUM

Sr. No.	Page No.	Para No.	Sentence No.	Incorrect	correct	Remarks
(1)	(2)	(3)	(4)	(5)	(6)	(7)